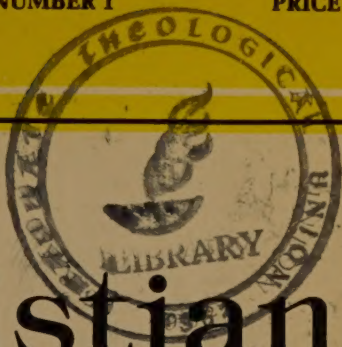


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# Christian Order

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1977

## JANUARY RENEWERS

Please be so very kind as to renew your subscription on the first reminder that comes to you this month. If all were to do this, the Editor would be saved several hundred very valuable pounds each year.

Some December renewers have not yet renewed on their first reminder, though the response of most has been very generous and kind. I am immensely grateful to those who have renewed. Will those who have not please do so right away. Thank you very much. My best wishes for the New Year — Paul Crane, S.J.

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# Christian Order

EDITED BY

Paul Crane SJ

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## Ground for Hope

THE EDITOR

I BELIEVE a pin-point of light is appearing now at what I hope may prove to be the end of a long ten-year-old tunnel. I have never indulged in groundless optimism in the pages of *Christian Order*. It is a futile proceeding. The opening sentence of this editorial has been prompted by realism alone. An enormous amount remains to be done and, above all, prayed for; but I think I see now a flicker of light that gives ground for hope. The flicker comes from a flame that was lit last year. For, last year, it became clear that the bishops here and elsewhere were beginning to realise at long last that the Faithful were tired to the point of rising indignation of the attempts made to steam-roller them out of the old ways and into the new; that they had reached the point where many found the new ways both suspect and intolerable; that they were sick almost to death of the bromides fed them by their bishops and angered at the way in which their own representations appeared to go unheeded. Their anger increased with the growing realization that supposedly Catholic teachers, for example, who were foisting on their children a new humanism in place of the Old Faith, went unrebuked, whilst the growing numbers who clung or returned to the age-old devotions of their Fathers were treated too often like pariahs by the proponents of what seemed to be a new religion. Neither were the Faithful alone in their perception of this pervading injustice. The secular



press of this country spoke of the use made by church authority of what it called "pre-conciliar methods of repression" to enforce the new "liberal orthodoxy". The contrast was glaring and the Faithful indicated in a variety of ways that they recognised it as such. I seemed last year, and it still seems, that the beginnings of the crunch had come.

And the light has appeared at the end of the tunnel because, in my view, Authority within the Church is beginning to realise — at least and at last — that the crunch is, in fact, a crunch; that those faithful to Catholic truth and in horror at some of the new ways cannot and will not be brushed aside as a disaffected and disobedient minority. The realisation has been made manifest in words spoken towards the end of last year that would not have been uttered, I think, a year ago. In this country, at the end of the October meeting of the English and Welsh Hierarchy, Archbishop Worlock reportedly told the press that he and his colleagues now realised that the post-conciliar changes had probably come too rapidly and with too little attempt to educate the Faithful into the new ways. This is little; but it is something. We can be thankful for small mercies. Meanwhile, in Scotland, where the clamp-down on the Old Mass has been almost complete, Cardinal Gray said in an interview granted to the *Scotsman* and published on September 25th: "I think in order that the new rite of Mass and the vernacular Mass might be introduced, it was necessary for a time to say that this is the only one, but I see no reason why later Rome should not allow the Tridentine Mass to be used once more. It is only my own surmise but it seems to be a case for tolerance". There is food here for a great deal of thought: it is the implications that are significant. Then, on October 4th, John Cooney, Religious Affairs Correspondent of the *Irish Times*, paid the Irish Hierarchy, in an article on October 4th, the biggest back-handed compliment its members could receive. He said: "The Irish bishops are engaged today on a policy of cul-de-sac Catholicism. Having assimilated a dosage of Vatican II language — but little of the opening of windows outlook — the bishops are the leaders of a resurgent traditional devotionism and are exercising direct influence (but indirect power) over the State in regard to civic legislation". All I can say to that is, Three loud cheers for the Irish bishops.

Finally, in France, the French bishops at the end of their meeting in Lourdes in October, ordered their clergy to curb

liturgical excesses. And well they might, for there are tolerated, if not approved in that country at present, 150 — repeat, one hundred and fifty — Eucharistic Prayers or Canons of the Mass, as we used to call them. How wholeheartedly the French bishops were behind the order for the curbing of liturgical excess that went out after their October meeting I do not know. What appears to be certain is that they acted as they did on the orders of Rome. If this means that Rome has at last realised that the Faithful can and will take no more and, rather more importantly, are prepared to act on this realization, then, before this year is out, the flame lit last year may really start burning bright.

For this blessed outcome, which may well signal the first beginnings of true renewal in the Church we love so dearly, we must pray without ceasing and press with all our strength. It is the stubborn and splendid faith of "ordinary Catholics" everywhere — only this, under God — that has held in check the progressive attack on the Church from within and prevented it from sweeping away even more than it has done. The time has come now — I am sure of this — not merely to hold the progressive tide at bay, but to turn it. With God's help through prayer — and only with God's help — I believe this will be done this year. Let us see that it is.

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A PRAYER USED BY ENGLISH CATHOLICS IN TIME OF PERSECUTION. FROM A MANUSCRIPT COPY OF ELIZABETHAN TIMES.

Almighty God, Father of all mercies, and God of all comfort, have mercy on us the afflicted members of Thy Catholic Church. Forgive us our sins; give us time to do penance, grace to resist sin, and peace to serve Thee in holiness. Comfort us that be prisoners; deliver us that be strangers in dispersion; succour all that be afflicted for confessing Thy holy Name. Make us worthy to suffer; give us strength to bear, and constancy to confess. Let no fear nor force remove us from Thy unity. Let no craftiness of the Devil deceive us, nor device of men overcome us. Discern, O Lord, Thy cause, humble Thine enemies, recomfort Thy friends, that they may give thanks unto Thee, and glorify Thy Name in Thy holy Church. Grant this, O Lord, for Christ's sake our Lord, that suffered bitter death to make His Church glorious.

It gives us a great deal of pleasure to publish this splendid address given by Bernard Smith to a Pro Fide audience at the Caxton Hall last June. Its Author is a member of the Anglican Church and as opposed to the bogus, secularized radicalism that pervades his Church as we are to that which besets our own. This is a remarkably percipient article. It deserves close study and attention.

# Religious Education: An Obituary

BERNARD SMITH

(The following talk was given by Bernard Smith at a Pro Fide meeting on "The Threat to Christian Education" at Caxton Hall, London, 24th June 1976).

SOME five years ago I wrote an article for a teachers' journal entitled "Religious Education: An Obituary". You can't have an obituary without a corpse. The corpse was Religious Education in the state schools of this country. I have not changed my mind since then: the corpse has not been reanimated. Why do I think it is dead? And who killed it?

"Well in our country" said Alice, still panting a little, "You'd generally get to somewhere else if you ran very fast for a long time as we've been doing". "A slow sort of country" said the Red Queen. "Now here you see, it takes all the running you can do to keep in the same place".

## The Corpse

The teacher of RE is like that: for years and years he's desperately tried to keep pace with all the advice he's been



given. He's "updated" his subject. He's made his discussions "open-ended". He's "enlarged the boundaries" of his subject, abandoned the "old rigidities" and "broadened" his "terms of reference". But that wasn't enough: he was then put through the identity crisis. What was once called Divinity became Scripture. Then it became Religious Instruction or RI. That's what it was when I was at Teachers' Training College. At least it was called that when I began the course; but half-way through it was renamed Religious Education. That was about 1960, when Educational Philosophers decided that it was immoral to instruct children. It was still RE when I wrote that article five years ago, although the Social Morality Council had just published a report on *Moral and Religious Education* which declared; "Further development of the subject-matter may be expected and it may be desirable to rename the subject".

In fact it never was renamed, but only because a more subtle way of destroying the subject had been discovered. By keeping your subject apart from other subjects in the curriculum, the poor RE teacher was told, you are practising a sort of educational apartheid. You must integrate your subject with all the other subjects. Just think what dramatic new possibilities will be available to you then! Consider how your subject-matter will expand! The RE teacher — always co-operative — eagerly complied. And what did he see? He saw his subject disappear altogether from the time-table, absorbed into the new mystery-cults of "social-studies" and "the humanities". (I believe the latest name is "humanum studies"). And so this whole business of "developing the subject matter" has a delightful touch of Alice's world. The more the RE teacher has striven to "develop" his subject, the less certain he becomes of what his subject is. The more he tries to "enlarge" his subject the smaller it seems to get. When he tries to "relate" RE to other subjects, his own subject gets so vague and generalised that he doesn't know where it begins or ends. But that — according to the Social Morality Council's Report — is exactly as it should be: "This general area is not one in which to define boundaries and, if an open approach is faithfully maintained, boundaries cannot be". Which is all the consolation the RE teacher gets from the loss of his subject.

The assassins of RE have also exploited the fact that for



years the RE teacher has suffered from a sense of academic inferiority. The RE teacher who set end-of-term exams was tactfully reminded that RE was, of course, something more than just cramming facts. The RE teacher, always obliging, put aside his Bible commentaries and his concordance, got himself a reach-me-down crash-course in pop-culture, sociology and Zen Buddhism and went back to the class-room confident that he could now cope with alienated, urbanised, class-conscious modern youth. Too late he realised that those who seemed to offer him wise counsel had encouraged him to an act of academic self-castration. From then on the academic status of RE was rapidly eroded. I recall a Department of Education report on RE commenting on the fact that in RE "probably fewer teachers hold an appropriate graduate qualification than in any other subject". But don't worry! Some of the most successful RE teachers have "informed themselves in this field after initially qualifying in another". The RE specialist, we are told, should welcome "the part-time contribution of members of other departments" especially of "colleagues who are not believers, but who can describe themselves as honest seekers after truth, since this is the position of many pupils also". We can almost hear the RE specialist apologising to his part-time staff: "I'm sure you'll do much better in the classroom than I . . . you see . . . perhaps I shouldn't mention it but it's bound to come out sooner or later . . . as well as having a degree in theology I'm also . . . a Christian"!

The Social Morality Council dealt the final blow to any academic pretensions the subject might still have. For the RE specialist it said, "personal qualifications are more important than paper qualifications". Could a subject be done to death more decisively than that? "Faster, faster, faster, cried the Red Queen" but it was all to no avail. The RE teacher was running as fast as he could but he was getting smaller and smaller and smaller. He is about to vanish altogether.

### *The Killers*

I want to turn now from the corpse to the killers. Franklin Delano Roosevelt once said, "In politics nothing happens by accident. If it happens you can bet it was planned that way".

Education doesn't exist in a vacuum, isolated from the ideas, politics, religious beliefs and general culture of an age. And it is the duty of educators to pass on to the next generation those beliefs which they hold most dear. All education indoctrinates, or, as Edward Norman puts it, "Education breeds prejudice. That is what it's intended to do. The battle is over what sort of prejudice".

I am old enough to remember the Empire Day services in our schools, when all the children stood in the assembly hall and sang "Land of Hope and Glory". After prayers for King, Country and Empire, we all saluted the Union Jack. When Empire became unfashionable it was renamed Commonwealth Day; "Land of Hope and Glory" was no longer sung and into the prayers there crept that now familiar note of post-imperial guilt. The Union Jack had long ago been hidden away in some remote corner of the stock cupboard. Now, if Commonwealth Day is remembered at all, it is to remind us that we, the wicked, the white and the wealthy, are to blame for the hunger and poverty of the Third World. We have special assemblies devised by Oxfam and Christian Aid in which a whole Third World ideology is promoted under cover of charity: listen to this "hymn" from the Christian Aid "service for schools".

Never mind your country  
Never mind your skin  
Never mind which God you love  
Which half you are in  
Half is struggling to live  
Half is sitting tight  
Which side are you on brother?

Another Christian Aid school service has a cover decorated with the symbolic figure of man: it bears a remarkable similarity to the symbol used by the British Humanist Association. The title of this service is "The Empty Man": it epitomises the contents which are squalid and depressing in the extreme. A prayer contains these lines:

"O God, whose name is nigger, bastard, hippie and homo . . . Help us to know you . . ."

That prayer was published by a once Catholic publishing house, Sheed and Ward.

### *The Ideology of Mankind*

It was George Orwell who said that England was the only great country whose intellectuals were ashamed of their nationality. They have managed by their sneers to kill patriotism in this country and have done their best to make Christianity an embarrassment to Christians. In the state schools both have been replaced by an ideology which is left-wing in politics, humanitarian in morals and claims to give its allegiance not to any country but to abstract humanity. This ideology now commands the unthinking assent of most people both in and outside of education, in the churches and in all political parties. If there is a common culture or popular religion of our time, this is it. It is an ideology difficult to resist since it comes to us in the guise of a higher morality. It invites us to put off our parochial loyalties to church, religion, party and country on the grounds that these obstruct the larger unity of all mankind. Wars and bitterness, we are told, will cease only when men transcend their differences and recognise each other as brothers. Listen to the Social Morality Council on the aims of education: "Every boy and girl should leave school with some understanding of the human programme, the global tasks and problems and possibilities which face mankind today and bind us together as human beings living under the same threats and promises which spring mainly from the new and growing powers of a world-wide scientific culture . . . ". You notice the continual insistence that we should think "globally", the continual use of the abstractions "mankind" and "humanity", so that you and I no longer have any problems or possibilities or tasks: they are all mankind's. Indeed, it may be wondered if you and I have any separate existence anymore for people who write and speak like this.

### *Ecumenism and the Religion of Humanity*

Perhaps if I shift the scene slightly to what is called the "Ecumenical Movement" you will see at once what I mean. At last year's (1975) Nairobi Assembly of the World Council of



Churches, there was a great deal of talk about "religious plurality in the world". It was said that people of all religious faiths should live together and learn from each other. "We cannot allow our faith . . . to tear apart the one family of humanity . . . We live in one world and have a common calling to work for its survival and betterment". It went on to say that we must transcend our "cultural situation", if a world community is to be achieved. Can you see how the focus of unity is adjusted to include an ever-wider community? The great world religions are left behind as mere stages on life's Teilhardian way and we come to rest finally with the Idea of Universal Humanity. Beyond this Idea there is nothing — not even God, since the demythologisers long ago forced Him to admit that He was merely the alienated essence of Humanity. I have said that this new religion of humanity comes to us in the guise of a higher morality. This is a clever tactic, since there are few people who will not agree that "world peace, tolerance, justice and understanding" are desirable objects. But if we draw aside this silk curtain of moral sentiment, what do we find? Something much less pleasant.

### *John Dewey and Secular Humanism*

The American philosopher, John Dewey, has been rightly called the "father of modern education". Dewey was a pragmatist and a republican. He wanted to use the state schools to spread the sort of ideas that would result in juster societies in the West. He wanted to socialise education. Dewey's ideas have been fermenting in our schools for forty years; the greatest single influence on educational method and philosophy. In 1934 he published a book called *The Common Faith*. Here is an extract from it:

"It is impossible to ignore the fact that historic Christianity has been committed to a separation of sheep and goats; the saved and the lost; the elect and the mass. Spiritual aristocracy as well as laissez-faire with respect to natural and human intervention, is deeply embedded in its traditions. Lip-service — often more than lip-service — has been given to the idea of the brotherhood of all men.

But those outside the fold of the church and those who do not rely upon belief in the supernatural have been regarded as only potential brothers, still requiring adoption into the family. I cannot understand how any realization of the democratic ideal as a vital moral and spiritual ideal in human affairs is possible without the surrender of the conception of the basic division to which supernatural Christianity is committed."

Later in the same book Dewey puts forward his view that the true religion of the people is nothing more than the common fund of knowledge and experience which has been built up by men living together in societies and handed on from one generation to the next. "Here" he says "are all the elements for a religious faith that shall not be confined to sect, class or race. Such a faith has always been implicitly the common faith of mankind. It remains to make it explicit and militant".

### **Truth First**

I have described the plight of the RE teacher in the state schools — accused of inhibiting co-operation by his too narrow viewpoint, drowning in the multi-faith, multi-cultural stew pot of universalist religion. What is happening in the schools is a miniature of what is happening in our civilisation at large. We live in a public age in which to grow a high hedge round your garden is proof of anti-social, if not fascist tendencies. In the nicest possible way, and always by people with the best intentions, (they're usually Christians), we have been skillfully manoeuvred into thinking that the good of society necessarily requires that I give up those of my beliefs which society doesn't share. There is a gentle but unmistakeable pressure, a voice that whispers in the ear, becoming louder over the years, reproaching us for being uncharitable, for creating divisions and disagreements. It is a voice that suggests that the deadliest of all sins is that which puts truth before the common good. That whispering voice is the most dangerous sign of our age. It is becoming louder. When it becomes a shout, those of us who still refuse to heed it will be on our way to the Gulag Archipelago.

Perhaps one of the unfortunate consequences of democracy is the encouragement given to the idea that the majority is always right. I don't know. But I do know this: What we need now, before it is too late, is to resist this subtle invitation to abandon our beliefs in the interests of what is said to be the common good. *The common good is best served by those whose first allegiance is to truth.*

I have suggested that this highly moral religion of humanity is also a totalitarian philosophy that will, if it is unresisted, swallow up our religious and political liberties. I can see no political party in this country sufficiently free from its influence to oppose it. What of the churches? Will they resist? Or are they already half-convinced that, at this stage in history, we Christians should offer ourselves and our Faith as a willing sacrifice to that most ancient and profane of man's dreams — the secular unification of all mankind.

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### OUTBACK PRIEST

Dry-mouthed on the dry bush track,  
Tired priest on his tired hack.  
— Christ thirsted too, up Calvary hill.

The day begun from a midnight fast,  
Hours in the saddle, first Mass to last.  
— No sup for Christ in Pilate's hall.

The slow bush people waiting to be shriven  
And children shown the way to heaven.  
— Christ toiled on foot to the desert mount.

Tired priest at the rails, back and forth,  
Bearing the Burden of infinite worth.  
— They broke Christ's back on Calvary.

The priest I had in mind, writes the Author of this poem, served for forty years three churches in the Australian bush, each thirty miles from the other. The townships were primitive and the roads sandy tracks, the temperature over 100 deg. in summer. At the end of it he retired, refusing a bishopric.



The story of Father Dudko should give courage to all wherever they be to be done with compromise where truth is concerned.

# Moscow's Rebel Priest

JANICE BROWN

CLERGY who go in for gimmicks in an attempt to swell the dwindling number of church-attenders are only too common in the West: we are rather tired of them. Has this plague spread to the East too? For, in a small Moscow suburban church, on alternate Sunday evenings after the Evening Office, a Russian Orthodox priest, Fr. Dmitri Dudko, began a series of public question-and-answer sessions, based on letters he'd received. It certainly attracted the crowds — ordinary common people, and also students and intellectuals, dissidents and seekers. No, it was no gimmick; nor did he attract by preaching radical theology or a gospel of revolution. There was a need, and he was the person to fill it.

## *Introducing Father Dudko*

Dudko is 55 years old but looks older. Short and stocky, bald and bearded, of peasant origin, he is almost unique as a priest in Russia to-day. He is evangelical, brave, honest, and radiates warmth and compassion. The police have always dogged his footsteps. Even at the seminary after war service, he was too blunt, forthright and impulsive for the atheists in the Soviet Union, who have the final say in church affairs. His course of studies was interrupted by a spell of 8½ years in the Gulag Archipelago. There, like Solzhenitsyn, later to be one of his parishioners, he suffered, learnt and prayed; and never became bitter. When he was released, the KGB made it difficult for him to resume his studies but, in 1958, he completed them with flying colours. There followed two years of frustration, waiting for ordination which he knew might

never come. He and his wife, Nina (at the age of 36 he married the devout Nina Ivanovna) lived in one room, shared with his mother and sister-in-law, and he had to rely on his wife's earnings. Among his friends was Gleb Yakunin, a young priest who hit the headlines with his letters to the President of the Soviet Union and the Patriarch in 1966, appealing against state interference in church affairs as contrary to the Constitution of the U.S.S.R. He was suspended. Yet again, in 1975, he managed to send an appeal to the WCC in Nairobi, asking delegates not to forget the suffering Churches in the USSR. Back in 1960, Fr. Gleb's mother, Claudia, saw in a dream a vision of her friend Bishop Parthenius martyred thirty years before. He told her that Dmitri Dudko would be ordained priest on November 21st. And so it came about. Now, at every celebration of the liturgy, Fr. Dudko, according to their custom, breaks a special part of the Host in memory of Parthenius.

### *Mid-Sixties a Turning Point*

He was not left in peace long. In 1963 he was "banished" to St. Nicholas's', a cramped, unprepossessing church on the outskirts of Moscow, a long tiring journey from the centre of the city. The authorities no doubt felt he would be too far out there to do much harm. Yet, here it was that he started his remarkable ministry; one which could only be paralleled in Moscow by that of his elderly friend the Archpriest Shpillar. It was a crucial period for Christians. Between 1958 and Khrushchev's downfall in 1964, all but about 7,500 of the 20,000 churches reopened during and after the war were illegally closed and often brutally desecrated, depriving vast numbers of the USSR's fifty million Orthodox Christians of their one constitutional right; that of freedom of worship. Furthermore, the priest was no longer head of his parish, except in spiritual matters; he was merely an employee of the parish committee, which often contained atheists, and was under the orders of the local soviet. Patriarch Alexei was powerless to defend his church; the only power he had was to dismiss men like Yakunin and his co-signatory Eshliman and to retire the indomitable old Archbishop Yermogen of Kaluga, who openly objected to this slavery.

Despite all this, the mid-sixties were also a turning point

among the intelligentsia and the young; the start of an unprecedented interest in religion, thirst for God. Throughout society there was a deep malaise, a total vacuum; which, as Father Dudko says, atheist philosophy could do nothing to fill. In his *Conversations* he describes the symptoms — corruption at all levels, lack of trust, indifference, break-up of family life, easy divorce, abortions, juvenile delinquency, chronic alcoholism, despair and suicide. His answer was the exercise of a preaching and pastoral ministry far wider than that of the normal priest in the claustrophobic Soviet situation. Dudko is also a great pastor. He shocked the authorities by chatting to parishioners individually as they left church; most priests, for safety, cut contacts with their flocks to a minimum. Dudko deplores the widespread use of only corporate confession. "It does tremendous damage. People have stopped searching their consciences". He insists on individual confession and his questions are searching. Within ten years he had prepared about 5,000 adults for baptism. In 1972, the authorities attempted to get rid of him and Shpiller, but failed largely because of their popularity (even with some local Communist officials!), and also because their reputations had spread outside the USSR. It was this success of Dudko's that led to his controversial innovation. Unable to deal with the number of people seeking counsel, burdened by their problems, their ignorance, their despair, he started 'conversations' based on questions he'd received. He not only dealt with atheist criticisms; he tried to convert each inquirer. He would read out experiences of those who had written to tell how Christ had changed their lives, as an encouragement to waverers and the perplexed. He would ask for prayers for a despairing alcoholic ("only God can save him"). He was aware that this would cause trouble, and that there were always informers present. When his action was queried he replied that his mandate was given him at his ordination. Besides, "I am only here in church. The atheist can preach everywhere. Haven't we the right to preach in our own churches"? The church couldn't hold the crowds who came.

### *Questions and Answers: no Concessions*

Dudko is asked about the "incompatibility of science and



religion". He sees no contradiction. Not only is his friend and supporter Igor Shafarevitch one of the country's leading mathematicians and a committed Orthodox Christian, but the famous "Science City", Akademogorsk, is a great spiritual centre — a fact the authorities won't admit. In support of Dudko, Shafarevitch wrote to a bishop, "I saw people of all ages, nationalities and financial circumstances. For many, the discussions opened a way into a bright, new and previously unknown world. It is quite clear how little known are the basic tenets of the Christian Faith. People are drawn . . . but where can they learn? From the numerous reactions of my friends, I know the huge influence of the discussions. He treated atheism more gently and tactfully than atheists treat religion, even in children's textbooks". There are from Father Dudko no concessions to "modern" theology; no watering down of the Gospel message. That most perspicacious observer of Russian affairs, Sir John Lawrence, says that this is typical of the modern Orthodox: "They go straight through the difficulties Western theologians make such heavy weather about". Miracles are not explained away. He even tells of modern miracles. A parishioner, a woman doctor, was dying of incurable cancer. After receiving unction and communion, she was completely cured. The Christian, says Dudko, must not compromise with worldly standards. No sex outside marriage. No divorce for incompatibility. No abortions. Eventually he had to mention faults in the existing system, but charitably. "A true man doesn't keep quiet about what is wrong with his friend" is his explanation. He is no wild radical. Nowhere does he call for the overthrow of Communism; only its transfiguration by true Christians. What concerns him is that every man should be liberated from sin, and turn to God. Believers must attend church regularly, but that in itself doesn't guarantee salvation. Christ's love must be radiated to those around us in everyday life. He rebukes the passive believer; there is a time and place for concentration on the inner life, but the Soviet crisis calls in addition for an outgoing, evangelistic, approach. One questioner refers to the amazing growth of the sectarians, whose lives show the fruit of God's love. Dudko concedes that the Orthodox have much to learn from the courage and witness of the Reform Baptists, who are under severe persecution because of their refusal to accept

any state interference in their church; but he points out that "the church lives in the state, and the ills of the state must be the church's ills". He admires the Catholic Church, but compares its vast resources and its present spiritual crisis with his own Orthodox Church which has nothing; nothing but its reliance on its experience of Christ's crucifixion and resurrection. "Christ was crucified 2,000 years ago. But God in Christ took our humanity; therefore in every man who is crucified and suffers, Christ is crucified too. Our epoch can only be paralleled by the first three centuries of Christianity. Is it possible that all the crucifixions can be simply forgotten and not bear fruit? In Russia there is Calvary, and where there is Calvary there is also the Resurrection".

### **Church and State**

Closer relations between Christians are not, in Father Dudko's opinion, a matter of well-publicised conferences (a speciality of the Moscow Patriarchate), but of a deep, spontaneous coming together at a personal level. In July, he was one of 28 signatories of an amazing appeal on behalf of persecuted Christians — the first ever 'eucumenical' plea from the USSR; signed by Orthodox, Lithuanian Catholics, Baptists, Pentecostalists, Seventh Day Adventists, the Church of Christ. There are many questions on Church / State relations in the U.S.S.R. Although officially Church and State are separate, "relations are a shocking anomaly". He says: "Now the atheists have succeeded in making the bishops incapable of fulfilling God's work. Some perhaps damage the church more than the atheists. A bishop who doesn't fulfil God's will is a withered branch. But there are still enough good bishops! It is the priest to-day who has the harder task". An atheist once told him: "True priests are of no use to us". "And the believers", continues Dudko; "they are an enormous force, inaccessible to the atheists. Perhaps the atheists have made a mistake in thinking that if they can choose the bishops, the church will be finished. 'Do not fear, little flock', Christ said". Money donated by the faithful is spent on foreign delegations and 'peace' funds; some of it goes no further than certain priests' pockets. The Faithful long for the Church to use their donations in practical ways, but charitable works are not allowed, although there is

great need. Dudko rebukes the State for persecuting those who could contribute most to transform society: "Believers are citizens; all citizens should have the same rights". To the question "What is true humility", he replies: "Humility is submission to the truth of God. It is righteous anger against every falsehood and injustice. It is love of the good and hatred of evil. Humility which compromises with evil is false humility". In trying to live up to that definition, he has not surprisingly made enemies among both church and state authorities.

### *Compulsory Atheism Condemned*

Just as forcibly as the Lithuanian Catholics, Fr. Dudko condemns compulsory atheism at school and the tensions suffered by believers' children, who must have "a double face, one at home, one at school". Like Catholics and Baptists, he refuses to let his son join the Young Pioneers: "He is a believer and they wouldn't want him". Himself father of a boy and a girl, he loves children. They have an innate sense of the holy, he believes, and are responsive to God, whether mediated through worship and icons, or through human kindness. He illustrates this with intensely human stories. An eleven-year-old girl came to confession, very upset. The school had forced her to join the Pioneers. It seemed a grave sin to her—"But first", she added, "we had the red tie blessed with holy water". When a seven-year-old was asked at school, "Have you ever seen God"? he replied "God is invisible; you can't see him". Two men were mocking religion. They turned round and saw a tiny child building a church out of snow. A boy of eight lay in hospital suffering from an incurable illness; his parents had abandoned him, he trusted no-one and was full of bitterness. A Christian nurse showed him deep love. For a long time he spurned her too, but in the end she baptised him and he died in peace. A mother who claimed to be a believer tore away her little daughter's icons because "the child was getting too religious", and she wouldn't risk losing her job. When asked why the sick and dying were deprived of the sacraments, Father Dudko replied that sometimes good and brave medical staff let priests into hospital secretly. He himself had given the last sacrament to a woman dying of cancer; suddenly the door opened and a



flock of sick people surrounded him begging for Communion. He had only brought one Host and could only bless them. He had never been able to enter prison with the sacraments. Now, in the bad old days, the Tsar himself and local people and priests took gifts and the sacraments to prisoners. "The Russian people have always been compassionate towards sufferers. Atheism has deprived people of their highest feelings."

### *"The Devil is Faceless"*

During Eastertide 1974, between the cries of "Christ is Risen", Dudko publicly interceded "for all those who suffer for their faith, for all who are in prisons, camps and asylums . . . for all believers dismissed from their jobs . . . for those who died in the camps and whose bones lies scattered over Siberia . . . for those who were rehabilitated and whom the authorities would like to forget . . ." No-one had dared to say such things in church before. Dudko's parishioners were very worried. One old woman began to shout angrily "He's gone too far. Why did he have to? He's got a wife and children, and now they will take him away." Then she burst into tears. In May, after ten of his 'Question and Answers' sessions, Patriarch Pimen ordered him to stop them. Impulsive as ever, Dudko's first reaction was publicly to state that he resigned from the priesthood, "So that I can continue God's work my own way. It has become impossible as a priest. I shall do it as a man among men." On the advice of his friends, however, he later repented of this ill-judged action. Meantime he was replaced by another priest who denounced him — until protests from the infuriated congregation drove the new incumbent to shelter behind the iconostasis! The Patriarch was swamped with petitions — and not only from parishioners. A Jewish student wrote how Dudko's words had brought him to Christ; a Baptist told how he had come to realise that Orthodoxy wasn't just empty ritual. Dudko requested a face-to-face interview, but was never allowed to meet the puppet Patriarch. "Which of us is so deprived of power as the Patriarch"? he asked sadly, as he wrote of the Hierarchy tied hand and foot by the State, unable to lift a finger to help him. "The godless are found at all levels of church affairs, but you can never pin them down. We are all

affected by the faceless being . . . but the devil is faceless". There is a special heroism in all this for Dudko is not a naturally fearless person. Someone who knew them both said of him: "Why does he do it? I can't understand how he keeps going. Solzhenitsyn was afraid of nothing and nobody, yet this man is afraid all the time".

### *Transfer*

A note of three lines transferred him to a charge in a remote village. But he loved his flock and refused to leave. Thanks to sheer weight of public opinion he was reinstated in September; but not for long. The KGB didn't dare send him to prison or asylum. They tried another method of getting rid of a troublesome priest. It had been successful in Georgia, where a priest who had spoken out against the incredible corruption in his Church was killed with all his family in a car "accident". While visiting a sick parishioner in 1975, Dudko was similarly involved, escaping with head injuries and both legs broken. He accepted transfer as assistant priest to a quieter parish, that of Nikita the Martyr, 40 miles from Moscow. His doctors were amazed when his legs healed rapidly, leaving no trace of ever having been broken. If he thought he would now be left in peace he was mistaken. On December 21st, 1975, churchwarden Elizaveta Kharitonova told him that the District Soviet had ordered him to be sacked. Now he had no parish; he could neither preach nor celebrate the liturgy. So great an impression had he made in the short time, that his new parishioners wrote ten appeals on his behalf. They were particularly curious to know why the authorities had taken no steps to remove their long-standing parish priest Valentin, although he frequently celebrated in a drunken state, and often failed to turn up at all. Yet it was Dudko who was sacked. For four months his fate hung in the balance. But, in April 1976, he was reinstated as parish priest of a village church only 25 miles from the centre of Moscow. Once again, local pleas backed up by overseas publicity had worked. No doubt his freedom to speak will be limited, but what cannot be limited is the work of the Holy Spirit, working secretly in people's hearts. One of Fr. Dudko's stories illustrates this. He tells of a young graduate, who had studied dialectical materialism and was

completely disillusioned with the pointlessness of life, ending in the absurdity of death. He tried to commit suicide but failed, due perhaps to his guardian angel or to the prayers of his poor mother. His mind turned to the Bible; perhaps it could save him. But how could he get one? He confided in an old woman who lived nearby. She was not too sure of him but, after a few days, introduced him to a priest. For the first time he met a real priest, nothing like what he'd been told to expect — old, superstitious, ignorant and money-grabbing. This priest was in his early thirties, had been a promising science student but never allowed to complete his studies because he was a Christian. After their first conversation, the priest handed him a New Testament. Now a problem arose. His graduate wife gave courses at the Institute of Marxism-Leninism. They were bringing up their son in the spirit of atheism. What would happen if his wife found out? The graduate took the Testament and hid it. However, she discovered it and secretly started to read it too. At last, he discovered what was going on, and also that his wife had been baptised and had had their child baptised as well. Soon, he too was baptised; all thought of suicide had long since gone.

### **Holy Spirit at Work**

Especially among the young is the Holy Spirit at work in the Soviet Union. In the Provinces, a survey carried out by the University of Voronezh reveals that though there are only 48 Orthodox churches open in the area (formerly 80), there are no fewer than 482 groups of unregistered Orthodox worshippers. Almost half of the people involved are under 40. The young are showing interest in religion and it cannot be stopped. As Fr. Dudko has said; "Russia is at the crossroads of history. If we compare religion here with that in the West, the scales are tilted in our favour. Why? Because we have experienced Calvary". And so the Resurrection is following.

In this second letter, Father Crane states his longing to swallow his Catholicism "whole and indiscriminately", which is what Bishop Butler, apparently, is telling poor Thomas he cannot have.

## CURRENT COMMENT

# Letter to Bishop Butler: 2

THE EDITOR

My Lord,

Hard on the heels of the passage in your letter to Thomas which I took up last month, there follows another which I would like to consider, if only for the fact that it reveals points of difference between you and myself which, I think, might profitably be given an airing at this particular time in the story of the contemporary Church. I shall set down the passage in your letter which I shall consider. I must say it fascinates me. I have read it with care a number of times:

"I think, you know, that instinctively you want still today as was relatively possible yesterday (if one was not a theologian), to have a Catholicism which you can swallow whole and indiscriminately: a Mass in a language not understood by the people, with rubrics that contradicted the genuine tenor of the very words of the rite itself; a liturgical decor that was beautiful and archaic but rarely seen to advantage in our parish churches; a Creed and catechism that were easy to memorise and didn't need to be understood; a Church that stood by the wayside while the world pursued its suffering pilgrimage; a haven of peace that was not a challenge to living reflection on one's religion or to the



gross evils of a capitalist and technocratic civilization; a Europeanised (but also largely medieval) version of the Gospel that only converted the non-Europeans by detaching them from their native cultures."

The passage divides up easily enough. I think the best thing I can do — and the easiest for all concerned — is to take it, if you will allow me, section by section. Forgive me, but I'm afraid it will take yet another letter to do this. I'll begin now with what I would like to say.

### *I Want to Swallow my Faith*

"... instinctively you want . . . to have a Catholicism which you can swallow whole and indiscriminately . . ." As a matter of fact this is exactly what I do want, at least with regard to the essentials of my Faith; by which I mean the deposit of Faith consigned by Christ to His Church through the Apostles and enshrined in its traditional, authentic and authoritative teaching and devotional practice for 2,000 years. I want to swallow that teaching and practice, as you put it, whole and indiscriminately — in this sense that, with the help of God's Grace, I wish with all my heart to continue in the position in which I pray I am in now; namely, one in which I believe without doubting on the word of Christ, My Lord and My God, and that of His Church, all that Christ has revealed. Thus, I want the total certainty that the virtue of faith brings and for whose strengthening in myself I pray and I want the Catholic Church to continue to present to me with certainty and with the full weight of her authority all that Christ Our Lord has revealed to men and consigned to her keeping.

What on earth is wrong with this, My Lord? What is wrong with it? Why should I not want to swallow my Catholic Faith whole and entire and indiscriminately? Why should I not want to live with the certainty of its truth? Why should I, in the most precious sector of my life, seek to be divorced from something whose absence elsewhere would leave me either dead or a gibbering idiot? Uncertainty with regard to the laws of gravity, for example, would have left me dead or maimed long ago and the same applies to the regulations which govern traffic. Far more importantly, where the law of

the land is concerned, I am sure I need not remind you that popular uncertainty with regard to its basic content and mode of application can only breed tyranny. The rule of law, under which every citizen can claim to be placed as of right and in the name of distributive justice, means simply that he should know, in broad and certain compass at least, where he stands with regard to his country's legislation. Without certainty here and in so many other fields that concern his daily life, he would not know where he was and the strain of that kind of continued existence would reduce him, as I have already said, to gibbering idiocy, and the society of which he is a citizen to ceaseless anarchy. So much so that, as you yourself must know, every human being who is a citizen has a natural right to certainty in these matters, as you and I have a right to certainty in the things of the Faith. For God deals with us according to our nature as human beings. He is no tyrant. He cannot, therefore, place us in a situation in which we are perpetually without certainty with regard to that which concerns our salvation. To oblige us to serve Him as He does, whilst denying us the opportunity of certainty we must have if we are to serve Him as we should, would be to turn God into a tyrant, which means that He would not be God.

### *My Right to Certainty in Essentials of the Faith*

I want, then, to have a Catholicism which I can swallow whole and entire and indiscriminately. I have every right as a Catholic to the opportunity of that certainty in the essentials of the Faith that this implies. So has every other Catholic. So have you yourself, My Lord. Why, then, do you appear to imply that this is something I should not want? I do not really know. I can only guess. I think, in the passage under consideration, you probably have in mind (though, if I may say so, you do not appear to make this clear) not the essentials of the Faith, not its deposit, but what might be described as that age-old corpus of liturgical and devotional practice, which enshrines and expresses the truth that lies at its base. Part of this heritage can, of course, get ossified, stuck in a past century and remain there as an archaic excrescence and nothing more. No-one denies this. But this is no excuse for the brutal uprooting in the name of "aggiornamento" that has brought bishops and clergy and

religious tearing up by the roots the precious pieties, well-tried devotions and age-old liturgical practice of hundreds of years. These had grown through the centuries; flowered out of a living and loved tradition — and were thus living themselves and in no way dead or archaic — only to find themselves in the wake of Vatican II, hacked to pieces by clerical vandals in the face of popular opposition. Don't tell me, please, My Lord, that this was an exercise of Christian concern in aid of *aggiornamento*. Please don't give me that one. It was nothing of the sort. It represented, in effect, no more and no less than a heartless exercise of democratic centralism, as cruel in many cases, if I may say so, as that which has disgraced the Soviet Union in the political sphere for the past sixty years.

### *Lack of Compassion brings Loss of Credibility*

I would like to tell you something, if I may, My Lord. One of the things that turned my attention originally to the post-conciliar reforms at what you might call grass-roots level was the total lack of compassion which appeared to me to accompany them. I found it difficult to see then, as I find it difficult to see now, how the endeavours of those who did the uprooting could indeed be of God. Allow me, please, a final observation in conclusion of this paragraph. Never has there been more talk of communication and community within the Church than at present; and never has there been less in practice between bishops and clergy and clergy on the one hand and the Faithful on the other, where the uprooting of age-old devotional and liturgical practice is concerned. Like the gentlemen in Whitehall in another sphere, bishops and clergy appear to me to have presumed that, in the matter of age-old liturgy and popular devotion, they know better than the Faithful what is good for them. The presumption, I suggest, is totally unfounded. It is, in fact, I am afraid, no more than the unpleasant fruit of a certain subconscious clerical arrogance; itself a hang-over from the pre-conciliar years that is working havoc in the Church today. It is very strange. We were led to believe that the cruder manifestations of pre-conciliar clerical domination would be gone with the Council. We were mistaken. They have appeared now in another guise — to be used as ruthlessly for

the enforcement of the new "liberal orthodoxy" as was formerly the case when they were in the service of revealed truth. One of the saddest effects of this sad state of affairs is the destruction, to a very large extent, in the eyes of increasing numbers of the Faithful, of the credibility of clergy and bishops in this country and, I would say, generally throughout the western world today. You and your colleagues on the Episcopal Bench are not, I would say, closer to the hearts of the generality of your people than your predecessors were, My Lord. You are, where large numbers of them are concerned, further away than ever. Of this, I think, there can be little doubt. And why? The answer is not difficult. You can hardly blame half-starved sheep for seeking new pastures. And the sheep have been badly starved — of true doctrine where the essence of their Faith is concerned; and of the devotional and liturgical practice that gave it expression.

### *Doctrinal Truth and Liturgical Practice*

There is a further, immensely important consideration which I think I should bring to the fore in this context. It concerns the relationship between doctrinal truth and devotional / liturgical practice. The point I would make is that the former is enshrined in the latter, built into it over the years. Devotion expresses doctrine; if it does not, it is not true devotion, but superstition. Hence, the cliché, as it now is: *lex orandi, lex credendi*. From this it would seem to follow that, if devotional practice is abandoned as a result of previous downgrading (say, from the pulpit) or steadily eroded over the years in any of several forms or, at the other extreme, hammered flat, overnight, by a clerical barbarian; if age-old devotional practice is made to go in any or all of these several ways, then the doctrinal truth it enshines will suffer and, where great numbers of the Faithful are concerned, in the end disappear.

In writing thus, I hope I don't sound over-dramatic or excited. I am in no way either of these. My only desire is to state a simple truth and to indicate what happens when it is lost sight of. The truth is that men are not dessicated calculating machines (something your contemporary theologians often forget), but creatures of flesh and blood,



body and soul as well as intellect, which means that, though all men work essentially through the intellect (which they must do because they are men), only a tiny minority of them work *wholly with it*: by contrast, the approach of at least nine Catholics out of ten to the things of the Faith is *with the intellect*, as it must be, but in no way wholly intellectual. In the case of the great run of Catholics it is the *whole man* — body, soul and senses who believes. He must have the support of heart and senses and, in general, “feel” — all that age-old devotional and liturgical practice and pious custom means and should mean to him — if his belief is to remain strong, if Newman’s “kindly light”, the light of Faith, the *lumen fidei* of the theologians is to do its work of holding him to the Church Christ Our Lord founded and so to Christ Himself. In other words, he needs and he wants what you appear to imply he can no longer have — “a Catholicism which (he) can swallow whole and indiscriminately” with the help of the theological virtue of faith; in other words, a body of belief shrined in devotional and liturgical practice to which he can give, with the help of God’s Grace, the continued assent of Faith with the whole of himself and in a manner that accords with the nature and needs of himself as a human being. Pious practice, age-old devotions and liturgy have an essential part to play in this process. They are demanded by human nature itself. Because man is what he is he must have them. Starve him of them and you come straight to the disasters which beset the Church today as a result of their abandonment.

### *The Bashing of the Poor and Sick*

With regard to age-old devotional and liturgical practice, there is, of course, scope for development over the years, best seen, perhaps as a steady flowering out of vital and living tradition. But there can be no uprooting without disaster. Yet this, precisely, is what has followed in the wake of the Council. Overnight, as it were, the average Catholic (who represents about 99 per cent of us) has been stripped of the devotional and liturgical heritage of hundreds of years. Stripped brutally, too; and with a lack of compassion for his feelings at the time and his ensuing anguish that must be unique in the annals of the Church. It is this that I find astounding, even, if I may say so, sinister. It is the old and the

poor and the sick, in particular, who are persecuted now in the post-conciliar Church; those who lived by devotion and found in it their refuge in what was and remains for them a very real vale of tears. These have had the spiritual daylights of years bashed out of them — by you and your intellectual, progressive friends, My Lord. All they loved has been taken away. All they lived by has gone. The miracle is that they still hang on, deprived as they are now of all devotional support, having to hunt for their well-loved statue of the Mother of God in almost every church they come to and finding her Son taken away from his throne in the tabernacle on the high altar and consigned now to a remote corner in a hole in the wall. Yet, despite this, they hang on — in churches that are coming each day to resemble increasingly a crude cross between a conventicle and a mod-style concert hall. With tears in their eyes they hang on, praying for the day when the madness will be gone and Christ and His Mother will come into their own again — out from the holes where you intellectuals have stuffed them — and back once more into their hearts.

### *The Faith of the Rest is Slipping*

And the rest, the good, decent ordinary folk, without the strong faith of the poor, the old and the sick — what of them? Many of them are without the strength of the little ones of God's love, who are holding us all up at the moment on a pair of rosary beads. They lack the spiritual depth of the poor and the sick, which you and I can only wonder at; but which carries the rest of us through. Despite this, many of the rest, I am afraid, are slipping, My Lord, as they were bound to slip, cut off as they were and are from the age-old practices in which their Belief was shrined. And their children? A permissive humanitarianism is all most of them appear to get at school in place of Religious Instruction. Under such circumstances, I do not see how their faith can last. When the time comes, the best amongst them will look for other gods; the rest will drift with the tide, as you go bustling through Hertfordshire opening "shared churches" and looking vainly for the ecumenical "miracle" which you long for, but which, I can assure you, your present methods will never bring about.

## *You are two Remote, My Lord*

You will forgive me, My Lord, if, with due reverence, I express the opinion that, for very good and understandable reasons, you have been, all your Catholic life, far too remote from Mr. Everyday Catholic ever to know him at all. You are betrayed, I think, in this matter of the interrelationship between belief and devotion, by your own intellectual powers, which make you rejoice in the exploration of complexity within the Faith and whose constant inquiring operation leads you, perhaps, to the totally illicit assumption that Mr. Average Catholic operates at the same, high, everyday intellectual level as you do yourself. He does not, you know (or ought to know) and he never will and why, in the name of God, should he? He is occupied, as he must be rightly, with the business of everyday living and earning most of the time; or he is not merely earning, but earning insufficiently, which brings its own strain (which, in all probability, you and I, as Religious, have never experienced); or been too poor and forgotten to attempt to earn—and so on, and so on, and so on. I know so many of all these and I love and respect them very, very much. And all these live as they always will live — by faith. Your assent to the Faith, I feel, is almost wholly intellectual. Their's is not, you know: it is with the intellect as mine is. They need and expect, as I do, to swallow their Catholicism "whole and indiscriminately"; therefore, they need the age-old devotions of their Fathers, as I do too, because I am one of them. Surely this is obvious. Why, then, in God's name, have you and your fellow bishops allowed these priceless and age-old devotions to be taken away from those who need them? What kind of shepherds are you to permit this? The only result of your permissiveness has been unimagined disaster. And I can tell you one further thing, My Lord — if you don't make an effort to put back what you have allowed to be stolen away, you will reap a whirlwind the like of which the Church has never experienced in its long and often tortured history.

Forgive me, please, for going on so long; but I feel very deeply about these things. With your permission, I will finish what I have to say next month in a last letter.

*(to be concluded)*

The evolutionary secularism of many theologians today has degraded their science to the point where one can only say: "If these men are right; if they are 'in', then the Church is 'out', finished for us all".

# The Degradation of Theology

PETER HUNT

I N the long, heroic and immeasurably rich tradition of Christian humanism, there have been many great minds. I do not refer here so much to sainthood, although that, of course, transcends any other qualities we may find in the men and women who have served the truth throughout the history of the Catholic Church. In the best figures we find, on the one hand, intellectual brilliance blended with infused wisdom as in the case, for instance, of St. Augustine or St. Thomas Aquinas: on the other, we find persons of no apparent great native endowments of mind enjoying a wisdom that comes from their attunement to the Source as, for example, St. Peter, St. Bernadette or St. Thérèse of Lisieux.

## Great Minds and Authority

Here I refer mainly to greatness in expressing the truth in philosophical or theological terms; allowing for the fact that the mystic, and sometimes the poet, reaches a height unattained by science. My theme is the decline of thought in this present period. And I am concerned almost solely with theology or what passes for it today, always allowing for the many good, but less famous, mentors.

There was a time when simple laymen like myself revered the title "theologian". We thought of Ambrose, Augustine, Anselm, John of Salisbury, Aquinas or Newman and many



others; persons whose great glimpses of the truth make the history of Christendom a firmament of bright stars. But none of these lovers of wisdom, men who blended the heritage of Greek philosophy and the radiance of the Gospel with courage in action and a profound love of the Church as the bride of Christ, sought publicity or cared for reputation. They all bore in mind as well the warning about "blind guides" and the admonition to become as little children. How well Chesterton tells of St. Thomas' humble view of his life's work as mere straw compared with the glimpse of the Divine he had near the point of death! None of the great teachers of the Church thought of themselves as rivals to the Authority given by Christ to the Church and expressed by the great Councils and by the Pope speaking *ex cathedra*. They tried only to gain fresh awareness of the meaning of the Gospel and to amplify the body of truth through speculative thought which always submitted itself to the God-given authority in which they believed. They knew that Faith and Reason do not conflict but that it is good to have reason for the Faith that was in them, according to the Apostolic injunction.

### *The Degradation of Theology*

What is the situation today? Laymen like myself have come to abhor the term "theologian", not because we do not love theology which is the very peak and crown of wisdom as far as human reason can attain it, but because today the title has been sullied, degraded, reduced to a level which is a measure, tragically enough, of the decline of thought in the modern world. But before glancing at some of the figures responsible for this low theological level, we should also glance at recent Catholic intellectual history. Like many others, I became acquainted with the writings of Jacques Maritain, Etienne Gilson, Christopher Dawson, Hilaire Belloc, and G. K. Chesterton in my youth. Their pages are a delight to read; they are never dull, never shallow, never anything but challenging and eloquent. Their minds were among the greatest in the history of Christian humanism, and intellectually they all had one quality which must distinguish the adventurous in contrast with the merely fashionable and conformist. They were never merely anxious to suit the modern world. They did not think in *avant garde* terms; they

scorned so-called Progress (with its lack of any clear idea of good towards which we are supposed to progress) and knew that the essentials of Truth are unchanging though, as great thinkers humble before knowledge, they developed our understanding of truth through their studies and contemplation, their writing and speaking. They were great teachers. They knew that without unchanging truths accessible to human reason and revealed by Christ, there could be no guide for men on how to live, and no intellectual integrity. They did not suffer from that fatal disease of modernism, the disease that puts a mind in the rut of evolutionism, always unstable, always changing its principles to suit what it thinks is moving ahead with the times. Some of us grew up, under the influence of our grand old Catholic Church, to see the evolutionary mind as a pathetic thing, incapable of anything creative and a slave to fashion, uncritical, arrogant, cliché-ridden. Now, evolutionary notions of change paralyse creative thought.

Most of the great thinkers and writers I have listed above have been in partial eclipse in the past ten years; some priests one talks to have not read them, or if they have, did so no more than superficially, failing to grasp the dynamic of the tradition of truth, which, rightly apprehended, is the chief source of renaissance and renewal. Who are the famous mentors today? Who are the theologians whose statements are given so much attention by those who equate novelty (or apparent novelty) with creative thinking? Why do these publicists, whose every word is attended upon as if it were golden, whose denial of Original Sin, of the Virgin Birth, of ordinary Christian morality, of even the existence of permanent doctrines we have long cherished as Catholics, have their folly reported so readily in *Time* or in newspapers and magazines which have suddenly found things "Catholic" eminently newsworthy? Why do we find Gregory Baum writing to *The Chelsea Journal*, a journal which is not specifically Catholic but devoted to the Judaeo-Christian tradition (according to its editorial policy of encouraging true dialogue) accusing it of being "too religious"? How does the ordinary Catholic regard Baum's recent article in *The Tablet* which questioned the central doctrine that Christ was born of a Virgin? What must someone who has enjoyed exposure to minds like those of Chesterton or Maritain think and feel

about the ignorant statement of Father Ebner in that boring, half-educated paper, *The National Catholic Reporter* that no "educated person today doubts that man evolved"? No educated Christian could fail to make the simple distinction between evolution of the body and evolution of the soul, the latter being impossible. No truly scientific person even takes for granted the evidence for physical evolution, which quite eminent biologists have refused to see as conclusive. But then is Father Ebner a Christian? He went on, in the article concerned, to deny the Fall and to try to reconcile with this the whole Redemptive scheme by a typically vague, woolly suggestiveness which is almost as bad as much of the writing done by the so-called "Educators" who, in Hilda Neatby's words, offer "so little for the mind", the people who herd the young into mammoth schools and fail to educate them. The theologians have become almost like film-stars. We read of "who's in, who's out" in the passing parade of theological fashion. Bonhoeffer is now old hat; Bultmann has slipped into semi-oblivion, Tillich is still going strong... who cares? What matters is truth. Gregory Baum has had, in the words of cricket, a long innings. But what does he believe? This sociologist turned theologian enjoys for some reason, explicable only in terms of this age's mental decline, a big reputation. But one or two pages of Dawson, Gilson or Chesterton would dissolve his fuzzy, pseudo-profound word-juggling in the blazing light of intellectual clarity. These men knew history and were illuminating critics of the times, not servants of fashion.

### *If These are Right the Church is Out*

But the most important idea that the ordinary layman who, whatever his own folly and failings may be, would like to express, is the truth that, if Baum and Ebner and their like are right (since they attack the very sources of authority and the foundations of the Faith) there is no reason for Catholics to belong to the Church. There is no sense in seeing the Church as any kind of guide. What possible credence could we simple Faithful give to a Church which, after claiming to have the authority of Christ through St. Peter and the Apostles and their successors, has been wrong on almost every conceivable doctrine? Where is the Presence

of the Holy Spirit which Christ promised would guide His Church? For if, as they do, these theologians deny the teaching of the Church, either the Church is right, or they are right, or both are wrong. They cannot both be right. Now since most people cannot even follow the arguments of the "mod" theologians, what reason can they have for believing them, except faith? But are theologians infallible? In denying the teaching of the Creed and of the Pope they are claiming for themselves some special authority. The layman who believes them without understanding their writings is really attributing to them the infallibility reserved to the official teaching of the Church. Most lay folk who are misled by the disciples of these theologians into accepting heterodox theology do so because most of the avant garde teaching moves with the times. It is the easy way. What, then, is the lay person who has the Faith to do? He is to understand that insofar as they deny essential doctrines these film-star theologians are blind guides. He is to look to that star of hope, that light of the world, the Church of Christ, the perennial hope of man, whose essential teachings never change.

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The figures given below represent fact, not fiction. They are grim. It is suggested that little is achieved by ignoring them. It is suggested further that, in the light of these figures, a studiously objective reconsideration is now imperative everywhere in the Church and should be given priority over any other projected post-conciliar developments.

## By Their Fruits

### *Mass Attendance*

#### *England and Wales.*

There has been a decline of about 16 per cent from 2,092,667 in 1962 to 1,752,730 in 1974. This decline must be considered in relation to the fact that there had been an annual increase before and for the first few years after the Council. Mass attendance figures are provided by the Catholic Education Council.

#### *France*

According to figures published in *La Croix*, the official daily of the French Church, on June 30th, 1975, there has been a decline of 66 per cent in Mass attendance among French Catholics. Forty-one per cent attended in 1964, only 14 per cent were attending in 1975. According to *Le Monde* of October 3rd, 1975, there has been a decline of 47 per cent in Mass attendance in France since the Council.

#### *Holland*

Official figures issued by K.A.S.K.I. (the Catholic Social Institute) and published in *Dagblad* on March 26th, 1971, reveal that 64.4 per cent of Dutch Catholics attended weekly Mass in 1966. This had declined to 47.2 per cent by 1970. According to the *Catholic Herald* of May 18th, 1975, the figure had declined to 30 per cent by that year. This

represents a decline in Mass attendance in Holland of about 54 per cent.

## U.S.A.

In a survey based on statistics published in the official Catholic Directory, *Time* magazine, in its issue of May 24th, 1976, revealed a decline in Mass attendance in the United States from 71 per cent in 1963 to 50 per cent in 1974, a decline of 30 per cent.

## Italy

The *Catholic Herald* of October 18th, 1974 cites a figure of 53 per cent Mass attendance in Italy in 1956 according to the Italian journal, *Epoca*. In *The Universe* of September 14th, 1973, Fr. S. Buralassi, Sociology Professor at the Lateran University, Rome, gives a figure of 27 per cent for regular Mass attenders. Given the accuracy of these figures it would represent a decline in Mass attendance in Italy of 50 per cent. *The Tablet* of September 4th, 1976 quotes a figure of only 10 per cent attending Mass amongst Rome's working class which "seems to indicate that religious practice has notably declined during the past five years".

## Vocations to the Priesthood

## France

Seminary enrolment declined by 83 per cent from 1963 to 1973 (*Irish Catholic* of March 20th, 1975, citing the official French National Centre for Vocations). In 1973, 151 new seminarians were enrolled in France and 422 left. In 1974, 194 entered and 205 left. This represents a figure of 45 per cent more leaving than entering over these two years in addition to the 83 per cent decline in enrolment.

Figures issued by the same National Centre and cited in *The Tablet* of June 1st, 1974 reveal that, as a result of deaths, defections and the decline in ordinations, it was expected that the figure of 40,994 priests in France in 1967 would have declined to 21,820 by the end of 1975; a decline of 47 per cent.

## Holland

Figures based on the same sources as those cited for Mass attendance reveal a 97 per cent decline in ordinations in Holland and a 97 per cent decline in the number of seminary students; but even these figures do not reveal the extent of the decline because the 108 students studying theology in 1970 in this country were in university faculties, as every seminary in Holland had been closed by then. There is no absolute guarantee that any of these students will be ordained. Ordinations in Holland now number about a dozen in a good year with deaths and defections at about 250 each.

## England and Wales

According to figures cited in *The Times* of July 15th, 1974, there has been a 25 per cent decline in seminary enrolment since 1964.

## U.S.A.

There has been a decline of 64 per cent in seminary enrolment between 1967 and 1974; and 25 per cent of American seminaries have closed, according to figures published in the *Homiletic and Pastoral Review* for October, 1975. Over 10,000 priests (including a bishop) have abandoned their vocation since the Council (Time, May 24th, 1976).

## Italy

There has been a 35 per cent decline in ordinations and a 45 per cent decline in the number of seminarians between 1967 and 1973 (*Irish Catholic*, August 7th, 1975).

## Canada

Figures published in *The Wanderer* for January 13th, 1972 reveal that 100 priests were ordained in Quebec in 1970 as opposed to 2,000 in 1946 — a decline of 95 per cent.

## *Ireland*

The number of seminarians dropped from 3,409 in 1962 to 1,917 in 1972, a 44 per cent decline. The "drop-out" rate is about 45 per cent (*Catholic Herald*, January 21st, 1971 and June 1st, 1972).

## *Women Religious*

The world total of nuns declined by 24.6 per cent in the four years 1970-1974. During this period the decline in the U.S.A. was 38.5 per cent (*Catholic Herald*, May, 1975).

Since the Council 35,000 nuns have left their convents in the U.S.A. (*Time*, May 24th, 1976). The total number of nuns in the U.S.A. declined by 50,000 from 1966 to 1976 — according to figures from the Official Catholic Directory, published in *The Wanderer* of May 27th, 1976.

## *Conversions*

### *England and Wales*

The *Catholic Directory* gives figures of 15,794 for 1959 and 5,253 for 1974, a 64 per cent decline.

## *Baptisms*

### *England and Wales*

In 1963, the number of baptisms was 136,350; in 1974 it was 80,587. A 59 per cent decline. From the standpoint of England and Wales, these are the most serious figures of all and create a critical situation for our schools, apart from other disastrous effects.



In this article, presented originally as an address to the Oxford Branch of the Latin Mass Society last Autumn, Father Wrighton tells brilliantly and in short space the story of modernist destruction within the Church.

# \* The Course of Modernist Destruction

FATHER BASIL WRIGHTON

IT IS over ten years now since revolution broke out in the Church, and the process of "self-demolition" (as the present Pope once called it) seems to gather force and fury from day to day. But at the same time, thank God, the issues are becoming clearer every day. The fog which has enveloped us for years is now lifting here and there, and we are getting a better view of certain landmarks on the road to perdition. Let us take a look at one or two of these landmarks.

## *Communion in the Hand: a Surrender*

That most shocking and scandalous practice, which was started defiantly in Holland and spread to neighbouring countries, and which we fondly thought would never be allowed by our bishops here, has now become a fact: they have seen fit to authorize communion in the hand for anybody who wants it. The people and clergy as a whole most certainly did not want it — but they were not consulted. The Pope had decided against it and begged the Church not to do it, but unhappily had left loopholes for the convenience of the rebellious; so it seems to have been taken for granted that His Holiness would go back on his decision. We have here another example of a sequence of events which is becoming

nauseatingly familiar: first you have a prohibition, then the progressive party defies the prohibition, then the prohibition is obligingly dropped and the *fait accompli* is accepted and rapidly becomes the fashion everywhere. In this way it would seem that almost anything can be railroaded through the Church's legislation by a sufficiently determined pressure group.

This latest surrender to left-wing agitation is equivalent to a public proclamation that the Catholic Church has been egregiously mistaken for many centuries in the infinite care and reverence with which she has surrounded that most sacred thing on earth, the Blessed Sacrament. Until these dark days of "post-conciliar renewal", only hands solemnly consecrated in the Sacrament of Holy Order could be allowed to touch It, and then only by the minimum contact of finger and thumb. The sacred vessels which had contained It might not be touched by the laity (except, with special permission, by sacristans in discharging their duties). Priests had to take the utmost care to gather up and consume even the minutest fragments, and if any particle should fall to the floor, to wash thoroughly the place where It had fallen. Once they had touched the Most Holy at Mass, the priest's forefingers and thumbs had to be kept firmly joined till the Ablutions. The priest himself must wash altar linen which had been in contact with the sacred species. And so on . . .

These meticulous precautions sprang from one source alone; the lively Catholic faith in and reverence for the real presence of Our Lord in the Holy Eucharist, by virtue of the miraculous transubstantiation of bread and wine into His body, blood, soul and divinity. They were the natural consequence of that faith and reverence, and were accepted as a matter of course by all who shared it. Among these same precautions was the stringent requirement that Holy Communion should be given on the tongue only. This has been the universal law of the Church in East and West for more than a thousand years, and its motive of course was to safeguard the Sacred Host from the danger of profanation and the loss of even the least fragment. The reasons against communion in the hand are at least as compelling now as they ever were. Yet this safeguard of faith and reverence has been lightheartedly scrapped by the majority votes of one episcopal conference after another.

Is this a fair sample of "collegiality" in action? The papacy now seems to have its hands tied by a majority vote of any national or local group of bishops, no longer attempting to overrule them even for the sake of preserving the most sacred traditions. We saw the same thing happening when the Dutch bishops refused, in spite of urgent admonitions from Rome, to take action against the creeping rejection of clerical celibacy in their country. They were allowed to get away with it.

### *This Renewal is Revolution*

The pressure for these upheavals, which are destroying the Catholic religion, can be traced to the liberal or modernist school of theologians who got into the Second Vatican Council as "experts" and assumed a dominant role in shaping the reforms which followed it. The Council itself was orthodox in its official statements; but they contained ambiguities and loopholes which made the most disastrous reforms possible. So, although there has been no official and formal change in Catholic doctrine, we are now landed with this complex of liturgical, catechetical and theological innovations, with a general tendency towards liberal Protestantism or modernism, which are guardedly described as "renewal" or "reorientation" or "the spirit of Vatican II".

From the point of view of Catholic tradition, the "renewal" is revolution; the "reorientation" is a complete change of direction heading straight for the gates of hell; and what the modernists call "the spirit of Vatican II" is the spirit of a bull in a china shop, the spirit of wanton destruction of all things sacred and beautiful, the spirit of vandals, philistines and iconoclasts. To identify this kind of spirit with the Spirit of God working in the Church (as some people do) comes near to blasphemy.

To revert to the subject of communion in the hand: who could possibly want such an innovation or, again, the entirely unnecessary distribution of Holy Communion by laypeople — who could have any interest in pressing for such things, except the modernist type of Catholics who have no firm faith in transubstantiation or the Real Presence, or anything truly sacramental or supernatural, and whose highest ideal is to reduce the Catholic Church to the bare level of Reformation

Christianity? It simply repeats the tactics of the Protestant reformers in their campaign against Catholic eucharistic teaching, and it can only lead to more profanations and a further falling-off in reverence, devotion, and ultimately faith.

Another ominous landmark has begun to detach itself from the fog, but it is not yet clear enough for more than a passing mention. In 1974 a curious document came from Rome allowing Catholics to become freemasons under certain conditions. This seemed pretty staggering, since the Church had always regarded Freemasonry as her Enemy Number One (after the Devil of course), and had strictly forbidden any of her children to belong to it. We were at a loss to explain such a *volte-face* — until it was reported recently that at least one prominent dignitary of the Curia, deeply involved in the reforms we deplore, but now relieved of that post, had been found to be a freemason. *Quis custodiet ipsos custodes?* Is this perhaps the key to what has been happening in the Church since 1965? We must await a further lifting of the fog; but it is an appalling thought for Catholics that our Church could be controlled, and our liturgy transformed, by men who are not only modernists but freemasons — members of a secret society which, as far as we know, is pledged to the destruction of our religion. If this is true, who can say that Archbishop Lefebvre has gone a step too far, or that he is a rebel or disobedient?

### *New Religion versus Old Faith*

If the present "reorientation" is a good thing, it necessarily follows that the Church's whole previous history, teaching, devotion, art and culture was a bad thing, a colossal mistake, something to be disowned, lived down and forgotten. The two things are mutually exclusive; to put the one in place of the other is to start a new religion. This is the choice that now confronts us, more clearly every day. The new religion is already in possession, not indeed explicitly and officially denying the Old Faith, but pushing it aside and smothering it. There are many essential Catholic teachings which it either passes over in silence or interprets in a new and merely symbolic sense: doctrines such as the divinity and virgin birth of our Lord, His miracles, resurrection and



ascension. The notion of sin, and the Commandments of God and the Sacraments are given a psychological or sociological slant, undermining divine sanctions and absolute standards; and the Christian's first duty of love and piety towards God is being over-shadowed by a disproportionate emphasis on human relations, human community and good works. The Catholic religion has always been outstandingly transcendent, numinous, other-worldly; the new religion is so absorbed in human and earthly interests that it seems to have little time for God and the next world.

This massive reorientation of religion is seen most clearly in the new liturgy of Mass and the Sacraments, but it is very evident too in the new style of catechetics and the new schools of theology. We can see now why the post-conciliar reformers concentrated their offensive first of all on the liturgy: for the *lex orandi* is the outward embodiment of the *lex credendi*. The old liturgy was a grand epitome of the Old Faith: therefore it had to be swept away and replaced by something entirely different. It was not the Council that did this; it was the commissions that came after the Council and were allowed to apply its directives in their own sense — an extremist and modernist sense.

### *The Position of Archbishop Lefebvre*

This is roughly the position which is being taken by Archbishop Lefebvre. He distinguishes clearly between the letter of Vatican II and the so-called "spirit" thereof, accepting the former and rejecting the latter. He does indeed point out some serious abuses in the Council's proceedings and serious ambiguities in its documents. But he accepts these documents in their orthodox sense, in the light of Catholic tradition — as he also accepts the new order of Mass as valid, when understood and intended in the traditional sense. What he rejects is the double sense and false conclusions which have been drawn from these documents by the reformers; and he regards the new liturgy as dangerous and harmful in practice because of its neglect of the traditional safeguards of orthodoxy and its openness to heretical interpretations. He admits that the Pope has the power to change or reform the liturgy in non-essential matters, as St. Pius V did, but holds that he has no right to

depart so drastically from Catholic tradition that the very essentials of the Mass and the Faith are endangered.

Archbishop Lefebvre also insists that Vatican II was self-confessedly a non-dogmatic and purely "pastoral" council. It made no definitions of Faith and issued no anathemas. Therefore, in matters of dispute, its texts are to be interpreted according to the Church's previous dogmatic tradition. These texts are to be respected as part of the Church's ordinary magisterium, but they are not above theological criticism (as solemn definitions would be). Insofar as they may depart from tradition, they are not binding on the faithful. Nor has the Pope used his infallible authority. He has made no solemn definitions which would be binding in faith and irreversible. His ordinary magisterium, as Vicar of Christ, is of course entitled to the very highest respect and obedience in all matters of faith and morals. But the wisdom of his policies, on a lower level, is not guaranteed and is not above question.

The Archbishop, then, is not rebelling against the lawful authority of either Pope or Council. He is simply resisting what he sees as an unlawful use of this authority to impose on the Church something inconsistent with Catholic tradition. This is the attitude of St. Paul when he wrote to the Galatians: "If we, or an angel from heaven, preach a gospel to you besides that which we have preached to you, let him be anathema" (Gal. 1:8). He is doing what every faithful Catholic has the right and duty to do: to resist a programme of reform which has already robbed the Church of its sacred language and liturgy, dismantled its altars, removed its strongest defences against heresy, and generally brought confusion and havoc into the Church's life.

It may look like defiance and rebellion — to those who do not realize into what a desperate state the Church has fallen. To those who do realize it — as the Archbishop does — a desperate situation seems to call for desperate remedies, and something like defiance may seem to have become necessary. We can only hope and pray that this painful confrontation may lead to some good effect, some clearing of the mists and emergence of the truth.

The Church's troubles have certainly hit the headlines lately, and provoked much speculation about impending schism. It is not likely that there will be a formal schism,

since both parties intend to stay in the Church; but the thing itself is already with us. Within the Church now there is a deep division between those Catholics who have not changed their religion, and those who have. They are now so far apart that they often find they cannot even worship together. The responsibility for this tragedy rests squarely on the reformers who have introduced the changes, not on those who have stayed where they were, on the well-marked path of orthodoxy. Have Catholics ever before been expected to change their religion? Has not the Catholic religion always been recognised as the one unchanging thing in a changing world?

It is often suggested by our opponents that the traditionalists are a negligible minority, and that the great majority of Catholics are in favour of the reforms. A particularly foolish leading article in *The Tablet* recently (14/8/76) claimed that the divisions are "minute and highly localized" and that the Church as a whole has welcomed the changes with enthusiasm and is marching gaily forward to a brighter future, having discarded those immemorial Catholic traditions which the writer calls "obsolete and obscurantist expressions of theology". He also thinks that Vatican II was "infinitely more positive" than the Council of Trent! (This is the sort of nonsense a modernist can write.) It would be much more correct to identify the traditionalists with the solid core of instructed and practising Catholics who have always been the backbone of the Church. These are not so vociferous as the activists of the left wing, and they are far outnumbered by the indifferent multitudes who know little of their religion and care less. When they do go to church, they don't mind much what sort of a liturgy is dished up — provided it is soon over. Presumably the editor of *The Tablet* has counted them in with his picture of a happy, liberated and leftward looking Church.

### *Old Mass and Old Faith*

It must now be clear enough that the old religion and the old Mass hang together and depend on one another. Take away or materially change the old Mass, and the old religion will soon collapse. Discard or modernise the old beliefs, and you will soon be demanding a new kind of "eucharist" to

embody your new ideas. That is what happened four centuries ago. The Protestant reformers had lost their faith in the miracle of transubstantiation and the corporal presence of Christ in the Holy Eucharist, and they repudiated the notion of the Mass as perpetuating Christ's sacrifice. So they reconstructed the eucharistic liturgy by omitting all references to a sacrifice and reducing it to a mere commemoration of Christ's death, a symbolic meal of God's people with readings from God's word.

This is the direction in which our progressives and ecumenists are moving, and they are already agitating for the next items on the liberal programme — priestesses and married priests. The Liberal Catholicism of today is not a viable religion. Its nature is to drift ever further away from the traditional and authentic Catholicism, until it comes to rest, like any other Protestant sect, in a tepid and comprehensive agnosticism — the World Church of modernist dreams.

Well, the Modernist Reformation has left the Catholic Church in ruins and hardly recognizable as the Church we knew before 1965. But we know that she will rise again and that Christ's promises will not fail. The prospect looked just as desperate in the fourth century, between the first and second General Councils, when most of the bishops, under imperial pressure, turned Arian or Semi-Arian, and the Pope himself seemed for a time to waver, leaving St. Athanasius to battle alone for the consubstantial divinity of Christ. There has always been, and always will be, an unconquered nucleus of faithful souls, and when God sees fit to end their trials, He sends His prophets and saints to the rescue. Often in history the faithful laity have had a large share in the rescue operation, and they are needed as much as ever in the present crisis. In the Church's constitution the clergy are tied closely to the bishops, and the bishops to the Vatican. If all is sound at the top, the rest of the pyramid is healthy. But if enemies have climbed into the top floor, the infection spreads everywhere. It is then that the laity, with their greater freedom of action, may have to take the initiative in stopping the rot. All we can say with certainty is that, sooner or later, with God's help, it will be stopped.



Two years ago it took a man of science, and a layman at that, to do what no Bishop has so far dared to do — upbraid the Church in public for so wilfully abandoning her heritage in an effort to please a secular age.

# Secular Humanism Marches On

ARCHBISHOP ROBERT J. DWYER

**W**E READ, only the other day, and with appropriate edification, that the American Civil Liberties Union, having placed a full-page ad in the prestigious *New York Times* calling for the impeachment of President Nixon and appealing for funds and legal expertise to forward the effort, had received upwards of 800 favourable replies.

We were much impressed; the business of answering appeals in the press, or responding to provocation of any kind by the printed word, is a dying impulse in American life.

Editors of columns variously entitled "The People Speak" or "Correspondents' Corner" have been known to manufacture insulting missives to themselves; the show must go on.

And compilers of "Ask and Learn" departments not infrequently are hard put to draw up improbable questions so as to display to best advantage the astonishing range of their lore and their theological profundity.

## *French Criticism*

But as earnest of the fact that some issues are still capable of exciting genuine concern, in Europe if not in the effete United States, we would draw the attention of the ACLU to something which occurred in France during this past summer.

Believe it or not, it was a controversy on religion, touched

off by a letter published in the conservative pages of *Figaro*, by a noted scientist, M. Jean Fourastie, literally giving the contemporary Church hell for wilfully destroying her own image, abandoning her heritage of liturgical dignity and artistic sensitivity, along with her moral authority and the unique clarity of her doctrinal presentation.

He scolded Catholics for being indifferent to or even disinterested in current scientific progress, when alertness and competence might actually subserve the interests of religion more immediately and positively than was commonly realized.

### *Unique Church*

He wound up by submitting his own personal plea, that the Church should relinquish her position in regard to revelation, that it was completed with the death of the Apostles, in favour of an on-going theory of revelation. Of this last we shall have something to remark later.

He prefaced his communication by drawing attention to the 11 o'clock Sunday Mass at St. Eustache, the noble Renaissance Gothic church in the heart of old Paris, where traditionally a splendid liturgy has been carried out to the accompaniment of a highly trained choir and one of the great organs of the city, at whose console some of the outstanding masters of the instrument have played and conducted.

But today, as he remarked, St. Eustache is well-nigh unique in holding to liturgical decorum and musical standards.

Almost everywhere there is the cheapening of vulgarity, the pitiable and purblind efforts to make the Mass "relevant" by bringing it down to the level of a common meal, stripped of all reverential awe which belongs to the holiest of Sacrifices and the most sacred of human acts, robbed of that dignity which our nature craves and ultimately demands.

The response to his letter was totally unforeseen. Within a fortnight more than 5,000 replies or commentaries had been received, and if the hard-bitten editors of *Figaro* had ever figured that religion was practically a dead issue in the modern French press, they had reason to rub their eyes and revise their estimates.

Never before, by their admission, had a controversial

topic elicited such response, not only in volume but in palpable concern. For the respondents were genuinely aroused.

Most were emphatic in seconding Fourastie's strictures on the way the contemporary Church was misbehaving, like some woman of grace and dignity disporting herself like a hoyden or worse, and echoing his call upon the hierarchy to exercise at least minimal authority in stemming the flight from decorum and decency in divine worship.

## Support

Among them, the well known French Jesuit, Pere Michel Riquet, pulpit orator and social scientist of repute, wrote what was much more of an endorsement than a critique. He expressed some personal reservations about the alleged laggardliness of French Catholic intellectuals in regard to keeping up with scientific advances, or their seeming reluctance to encounter the problems involved.

For Riquet, probably in closer contact with the realities of the situation, there is in fact a good deal of give-and-take in the field, and if greater involvement is devoutly to be wished, there is no need for despondency even now.

But as to Fourastie's attack on the way the Church, quite deliberately, seemed to be bent on ruining her own image and dismantling her authority, he could only respond with the silence of agreement.

## Process Theology

Pere Riquet was not concerned to controvert Fourastie's plea for on-going revelation. Whether the scientist is himself a practising Catholic we have no knowledge and the correspondence gives no clue.

But understandably in pleading for what is, substantially, "Process Theology," he echoes the lay mind which has been saturated with evolutionism, even though as a scientist he must know the limitations of the theory and the grave dangers implicit in accepting it as the root and rationale of the whole of creation.

He reflects here, one suspects, the influence exercised over so many in the Church by the poetic vision of Pere

Teilhard de Chardin, for whom evolutionism was indeed the total thrust of being and of history.

But the stubborn fact is that it is a solemn dogma of the Catholic Church, as plainly stated as any of her teachings, that Christ's revelation to his Body did indeed come to full term with the death of the last Apostle: that no additions to the public revelation of which the Church is mistress and interpreter, and therefore no change in the deposit, is to be looked for until the trumpet sounds for the gathering in the Valley of Jehosaphat.

Process Theology has its advocates here in America as well, theologians who choose to ignore the teaching of the Church in the matter and to anticipate all manner of fresh revelations from on high, usually of a nature congenial to their expectations.

Broadly, from what we gather from their writings and lecturings, it would seem that the Lord is ready to cancel out everything that has happened since the Council of Trent and reveal his will that we should all be cheerful Protestants together.

### *Secular Humanism*

Perhaps too much attention has been paid to those voices which have counselled giving in, compromising with what we used to call the *Zeitgeist*, thus reducing the effort to be a Catholic to the level of being just anyone whatsoever: no special exercise of mind or will or grace required, definitely no physical sacrifice, no spiritual calisthenics.

What M. Fourastie sees as menacing the Church is nothing other than secular humanism. It is acting like a creeping paralysis, gradually winning more and more converts from the ranks not only of the faithful, but of their entrusted leaders. Could it just be that when the voice of the authentic shepherd is not listened to, that of a man of science, with some pretty valid insights into the workings of the modern mind (whatever his incidental shortsightedness might be), could sound the alarm before it is too late?



# Any Questions?

WILLIAM LAWSON, S.J.

**What is the "legalism" which is now so much decried?**

"Peace", says St. Augustine, "is the tranquility of order"; and order is the product of law and its observance. We need law to make life livable. But laws should not be so framed and so administered that they make life unbearable. They are not for their own sake but for the accomplishment of a higher purpose. To insist on the keeping of laws just because they are on the statute book, and by so doing to prevent the attainment of their end, is legalism. Our Lord condemned it in the Scribes and Pharisees who multiplied pettifogging regulations, laying heavy burdens on men's shoulders, and forgetting the weightier matters of the law.

Any society has laws, otherwise it would not be a society; and where there are laws there is a danger of legalism. The administration of the laws has to be left to a bureaucracy; and bureaucrats are compelled, by their subordination to someone higher in the scale, to play safe and stick to the letter of the law. The Church necessarily has its bureaucracy, and it is open to the charge of legalism. But it would be false to reproach the Church with preferring the Law to the Gospel, as the Pharisees did. The Gospel, in fact, is full of law; and observance of the Gospel law is required by Our Lord Himself as proof of love for Him: "If you love me, keep my commandments". There are modern successors of the infamous Brethren of the Free Spirit, mystical sects who claimed to live in "the freedom of the Spirit", independent of ecclesiastical authority. The modern versions of those Brethren will disintegrate, as did their forerunners, because of their own disorder. Neither they nor we can survive without the rule of law.

**Isn't patience too inactive to be a virtue?**

What would you call patience, if it is not a virtue? A state? A condition? You have the backing of St. Paul in his letter to the Galatians, where patience is in the list of "fruits of the Spirit", with what are certainly states or conditions,

and not virtues — "joy, peace, patience, benignity, mildness, modesty". The very name "patience" is from the same root as the word "passive", the opposite of "active". So a part of the answer to your question is Yes. But the answer has to be extended with the statement that patience is both virtue and fruit, the state being induced by the virtuous acts.

St. Thomas Aquinas quotes from St. Augustine's treatise *On Patience*: "The virtue of the spirit called patience is so great a gift of God that we even speak of the patience of Him Who bestows it"; and he goes on to refer to the passage in St. Paul about the fruits of the Spirit and then to say that patience is that particular moral virtue which combats sadness. Sadness is a sinking feeling which refuses to swim and stay on the surface. It is a sort of suicide by drowning. "Sadness hath killed many, and there is no profit in it". Patience will not be submerged by any adversity: it refuses to sink. "Whatsoever shall befall the just man, it shall not make him sad".

Patience brings about self-possession: as Our Lord says, "In your patience you will possess your soul". It has a strength like that of meekness, keeping the power of the soul from draining away in anger or discouragement. St. Gregory the Great calls patience the root and guardian of all the virtues. It is not put in the first rank of virtues, but it supplies the courage and constancy behind which the great virtues can operate freely.

### **How much does reason enter into faith?**

Faith cannot do without reason. Reason, intellect, is the faculty of the human soul transformed by God's gift of faith. An act of faith is an act of knowing performed by intellect and will at the supernatural level of a special theological virtue. Grace, as the saying is, builds on nature. Supernatural life presupposes natural life. Our reason does not go into retirement when we believe. Rather, it is enlightened, and is made safer and more effective in its exercise. It is in sure possession of the highest truths and has in them a standard by which to measure all other truths.

Faith and reason are, in that way, inseparable. It is reasonable to accept the possibility and then the fact of revelation, and, with God's help, to receive revealed truth. It

is then reasonable to examine that treasury of truth and to search into divine mysteries as far as a believing intellect will take us. St. Augustine and St. Anselm have given us memorable phrases that show how faith should stimulate intelligence: "Faith seeking to understand", and "I believe in order to understand".

The sequence given in those two sentences — faith, first, and reason second — must not be reversed. We do not arrive at the truths of faith by a process of natural reasoning. It would be a denial of the supernatural nature of faith to attempt to make what are rightly called the "mysteries" of our religion intelligible and naturally acceptable to unbelievers. It would also be a disregard of the evidence in history of the human mind's capacity for error. The clearest intellect could profitably join St. Thomas Aquinas in praying to be freed from "the double night in which I was born, the night of ignorance and the night of sin".

### **Would it be disloyal, in these days of a vernacular liturgy, to support the Latin Mass Society?**

I should have thought that supporters of the Latin Mass Society were notably loyal to Roman Catholicism and had a special right to the name *Roman Catholic*. They are preserving what has been the universal liturgical language of the Catholic Church for nineteen centuries, together with the unity which it manifests and fosters; they demonstrate that the faithful with no knowledge of Latin can (as they have done for ages) fully understand the action of the Mass and play their part in it; and they set up a barrier, flimsy but brave, to the monstrous growth of "national" churches, so eagerly desired by some ecclesiastics.

Loyalty in the Church should cultivate its memory. It should be able to recall the words of the Constitution on the Liturgy of the Second Vatican Council: "the use of the Latin language must be kept in Latin rites". If memory could go back as far as 1962, and the Constitution "Veterum Sapientia" of Pope John XXIII, it would see the great importance attached to the use of Latin in the liturgy and in the training of priests by that Pope, and by Pius XI and Pius XII whom he quotes. Latin is "the Catholic language". It suits the universality of the Church, which, "of its nature, needs a

language which is universal, definitively fixed, and not belonging to any particular people". John XXIII came down to St. Peter's and himself promulgated his Constitution "so that the ancient and uninterrupted use of Latin be fully maintained or be re-established where it has fallen into disuse". The Pope was expressing not only his own mind but also the mind of the Church over the centuries. Does that one mind invoke loyalty?

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## SPIRIT OF VATICAN II?

The hot night spots in the city centre, where Dublin's jet set comes to worship at the shrines of youth and beauty, are among the last places in the world where you'd expect to see an altar rail.

But there it was — forty feet of magnificent wrought iron, topped by a sombre ribbon of polished mahogany, unscathed by more than a hundred years of kneeling worshippers, and now adding its own dignified beauty to the crowd of some five hundred beautiful people who drank champagne to celebrate the opening of Dublin's plushiest new night club, the Lord John in Sackville Place.

It is almost a tragedy, almost a happy ending. When John Ryan, the club's owner, first spotted the altar rail, it was propped up outside the Jesuit Church in Galway. He enquired about it, and found that it had been replaced by a new one and was no longer needed, and the only offer that had been made for it was £100 by a scrap merchant.

The Jesuits were reluctant to see the rail melted down to raw metal and decided, with the Church's newly pragmatic attitude, that it was wisest to see the rail preserved and accept the 'substantially higher offer' to help pay off church debts.

"It took eight men to lift it in small sections," John Ryan says. "I don't consider it any disrespect to have it in a club. It is a work of art and ought to be preserved as such. Already I've gone to a lot of trouble to restore it."

There are some similarities between its original shrine and its new one. The lights are low and the reflections, from multi-coloured ceiling lights, are similar to the reflections of light on stained glass windows. The only choir may be the strident sounds of Abba, but for all that, it sings of love . . .

# Book Review

... AND SHADE

*Light on Archbishop Lefebvre* by Mgr. G. R. Leonard;  
C.T.S. 20p; pp. 24.

The Catholic Truth Society has published a pamphlet entitled, *Light on Archbishop Lefebvre* which, it is claimed, is not an attack on the Archbishop "but is published to assist a reasoned understanding of the issues involved". The Author of the pamphlet is Mgr. G. R. Leonard who, we are told, "is Chief Information Officer of the Catholic Information Office of England and Wales. His first responsibility, with the staff of the Office, is to provide a flow of authoritative information for newspapers, radio and television about the life and work of the Church in England and Wales, and about the current teaching of the Holy See".

My attitude towards the Catholic Truth Society and the Catholic Information Office is based on experience of their policies and attitudes during recent years. Against the background of this experience, I expected this pamphlet to be biased and inaccurate and, I am afraid, I shall have no difficulty in showing that this is the case. The C.T.S. is now under the control of Bishop Alan Clark who appears to be engaged in transforming it from an organization dedicated to the propagation of Catholic truth into an instrument for the dissemination of his own peculiar brand of agreed-statement ecumenism. In apparent pursuit of this aim, orthodox journals which are not prepared to toe the Bishop's party line are banned from the C.T.S. bookshop whilst others, such as the *Clergy Review* or *The Tablet*, which dissent from such authoritative teaching of the Magisterium as the recent "*Declaration on Sexual Ethics*", are displayed prominently. It is also somewhat ironical that an organization controlled by Bishop Clark should have the temerity to attack any bishop in view of the fact that, on account of unorthodox opinions expressed by the Bishop during a recent visit to Australia, one Australian bishop felt it necessary to have read in all the



churches of his diocese a pastoral statement warning the Faithful that Bishop Clark's views could not be reconciled with the teaching of the Church. It is surely a sad sign of the times that Bishop Clark, who put his signature to Agreed Statements, which repudiate Catholic teaching on the Mass and the Priesthood, apparently enjoys the favour of the Holy See, whilst Archbishop Lefebvre, who upholds that teaching, should be the victim of papal sanctions.

As an example of the type of "authoritative" information provided by the Catholic Truth Society and the Catholic Information Office, it is only necessary to examine their present, joint campaign to brainwash the Faithful into accepting the Protestant practice of Communion in the hand. The C.I.O. issued a press release claiming that there had been widespread consultation before the introduction of the practice. I have made widespread enquiries and have been unable to find a single priest, let alone a layman, who had the least idea beforehand that this innovation would be introduced; certainly there was no consultation with them. Presumably by "widespread consultation" the C.I.O. means that the National Conference of Priests had told the Bishops Conference of England and Wales that Communion in the hand was wanted and should be introduced; and the Bishops Conference duly complied. (It hardly needs stressing here that the National Conference of Priests is about as representative of the clergy of England and Wales as the International Socialists are of rank-and-file trade unionists like myself.)

In similar vein to the C.I.O. the Catholic Truth Society issued an "authoritative" pamphlet on Communion in the hand, which contained such completely false statements as that which said that the practice was common to the Eastern Churches. I wrote a courteous letter to Bishop Clark pointing out some of the worst inaccuracies in this pamphlet and, to date, have received no reply. Similarly, I wrote to Mgr. Leonard pointing out certain serious inaccuracies in his pamphlet on Archbishop Lefebvre and requesting him to substantiate certain factual allegations made therein. To date, he has refused to do so. Yet, it is also worth noting that the Catholic Information Office found space to print a long *apologia* by (the then) Father Hubert Richards when he decided to abandon the priesthood after his rejection of

Catholic Teaching on such doctrines of our Faith as the Incarnation, Virgin Birth and Resurrection had long been public knowledge, and was admitted, indeed, by the late Cardinal Heenan. Worse still, the Catholic Information Office has printed a most disgraceful pamphlet entitled, *Counselling in Relation to Unwanted Pregnancy*, much of which is an unashamed apologia for abortion and contraception. The pamphlet is so distasteful that I prefer not to quote from it. If Mgr. Leonard wishes to contest my allegation concerning it, let him do so and I shall be only too happy to prove my point.

At this point, readers might feel with some justification that what I have written above has little to do with Archbishop Lefebvre. They might even feel that I am employing the well-tried technique of evading my opponent's case by attacking him on other issues. This is not so. What has been written above had to be written in order to provide essential background. If the case made by Mgr. Leonard against the Archbishop is valid, it remains valid no matter how true the charges I have made against the C.T.S. and the C.I.O. I am the first to say that. Let me turn now to Mgr. Leonard's case against the Archbishop as made out in the pamphlet under review.

The Monsignor begins by employing the well known technique, used often enough in attempts to undermine the reputation of a public figure — of attributing to him the views of some of his supporters, which he himself does not share and may even have repudiated. In reply to a letter which I wrote to Econe in order to clarify certain points raised in Mgr. Leonard's C.T.S. pamphlet I was assured that Archbishop Lefebvre had a great deal of support, which he would be far better off without. To cite one example, the *Catholic Herald* of November 5th, 1976 claimed that the deluded and unhappy "seer" of Palmar de Troya, Clemente Dominguez, was "a professed supporter of Archbishop Lefebvre". Of course, if Clemente Dominguez choose to support the Archbishop, there is nothing the Archbishop can do about it: Msgr. Lefebvre has most certainly repudiated all the alleged contemporary visionaries and their revelations in no uncertain terms. And, by the way, the *Catholic Herald* might have added also that Clemente Dominguez is a professed supporter and admirer of the Holy Father himself; but on this point a prudent silence was maintained.

Additionally, it may be true that some of those who have taken it on themselves to support Archbishop Lefebvre hold the views attributed to them by Mgr. Leonard in his pamphlet; but this is quite irrelevant to the point at issue. What concerns us is whether or not Archbishop Lefebvre holds the views attributed to him and "his traditionalist followers" by the Author of *Light on Archbishop Lefebvre*.

In this pamphlet, Mgr. Leonard attributes to Archbishop Lefebvre (and his followers) the claim that Pope Paul has no power to change the liturgy and that, at the worst, the New Mass is heretical. But Archbishop Lefebvre has never made any such claim and Mgr. Leonard has refused to provide one iota of evidence in substantiation of his charge. In fact, at no stage in the pamphlet are readers given the least inkling of Msgr. Lefebvre's real case; yet, such an inkling — to put it mildly—is most surely due to him by anyone who writes a pamphlet professing to throw light on the controversy that surrounds the Archbishop. Undoubtedly, the most unfortunate section of Mgr. Leonard's pamphlet is that taken up with an attempt to show that Archbishop Lefebvre is concerned not so much with upholding the traditional teaching of the Church as with propagating the political philosophy of the *Action Francaise*. Yet the truth is that the Archbishop has never been connected with this Movement in any way. I have asked Mgr. Leonard to produce one shred of evidence in support of his allegation, but he has refused to do so. It is, of course, theoretically possible that Mgr. Leonard honestly believes the Archbishop to have links with *Action Francaise*; but such a possibility is made to seem remote when his very careful phraseology is examined. The words used would appear to be those employed by a writer who knows that he is on shaky ground, for he makes no precise claim that Mgr. Lefebvre has been or is linked with *Action Francaise*: it would appear to be a case of allegation through innuendo. This is what the Monsignor says: "But in a special way in France he (Msgr. Lefebvre) stands also for another right-wing movement condemned by the Vatican nearly half a century ago. He is widely described there as the modern champion of the spirit of *Action Francaise*". Mgr. Leonard, moreover, appears to feel it unnecessary to point out that the condemnation of *Action Francaise* was lifted by Pope Pius XII in 1939. Further, in an apparent attempt to give some

credibility to his insinuations, Mgr. Leonard states later that the Rector of the French Seminary in Rome where Archbishop Lefebvre studied was "well-known as a supporter of the movement". The logic of this would appear to be that other French bishops who studied under this Rector are also supporters of the *Action Francaise* and that, in another context, all priests who once studied under Hans Kung or Hubert Richards are Modernists. What this kind of charge adds up to is, of course, guilt by association, as practised for years in the Soviet Union and other Communist States.

Mgr. Leonard goes into some detail in explaining how certain unspecified supporters of the Archbishop recognise the French Revolutionary slogans of Liberty, Equality and Fraternity in the teaching of Vatican II. He claims that "the search for Christian unity and the abandonment of proselytising amongst other Christian denominations seems to them to be a theological expression of Fraternity" (Note the substitution of "proselytising" for "conversion"). I have asked him to cite the source on which he bases this claim; but he has refused to do so. Mgr. Leonard concludes his pamphlet by claiming that, "The Archbishop is on record as commending many of the attitudes and ideas distinctive of this French right-wing extremist group". I have suggested that, as "many" must imply at least double figures, he should supply me with just ten examples of the unspecified ideas and attitudes of the unspecified extremist group, which he claims the Archbishop is "on record as commending". Mgr. Leonard has declined to specify the examples sought or, indeed, the group.

Another example of what appears unhappily to be Mgr. Leonard's technique is found on page 11 of his pamphlet. There he gives an extract from what he calls Msgr. Lefebvre's "profession of Faith", dated November 21st, 1974; giving the impression that this was intended as a public gesture of defiance of the Holy See. It was, in fact, a private statement issued to his seminarians whose confidence in Rome had been shaken by the views of two Apostolic Visitors, who, in the course of an official visitation of the Seminary at Ecône, had questioned such basic doctrines of the Catholic Faith as that of the Resurrection of Our Lord. In order to restore his seminarians' faith in Rome, Msgr. Lefebvre issued

this Profession of Faith in order to reassure them that the Rome represented by the Apostolic Visitors was not the eternal Rome to which every Catholic must be totally loyal. And he only allowed his statement to be published after it had been leaked to the Press without his permission. Moreover — and this is very much to the point here — Mgr. Leonard has omitted in his pamphlet the final three paragraphs of Msgr. Lefebvre's statement, without which its entire meaning is distorted and a totally wrong impression conveyed to the reader. Here are the three paragraphs:

"That is why without any rebellion, bitterness or resentment, we pursue our work of priestly formation under the guidance of the never-changing Magisterium, convinced as we are that we cannot possibly render a greater service to the Holy Catholic Church, to the Sovereign Pontiff and to posterity.

"That is why we hold firmly to everything that has been consistently taught and practised by the Church (and codified before the modernist influence of the Council) concerning faith, morals, divine worship, catechetics, priestly formation and the institution of the Church, until such time as the true light of tradition dissipates the gloom which obscures the sky of eternal Rome.

"Doing this, with the grace of God, the help of the Virgin Mary, St. Joseph, and St. Pius X, we are certain that we are being faithful to the Catholic and Roman Church, to all Peter's successors, and of being the *fideles dispensatores mysteriorum Domini Nostri Jesu Christi in Spiritu Sancto*."

Much of Mgr. Leonard's pamphlet is taken up with an apologia for the liturgical reform, which is, I am afraid, misleading, inaccurate and devoid of scholarship. It would be easy, but far too tedious, to prove this contention of mine by analysing what Mgr. Leonard has to say in this regard, sentence by sentence. Space forbids this. One example of each defect will have to suffice.

To begin with, the pamphlet is gravely misleading in attempting to convince its readers that the essence of post-conciliar liturgical reform consists in changes which are



purely peripheral, such as, for example, the use of lay readers or a new cycle of scriptural readings. The traditionalist case is not concerned primarily with such matters, nor with active participation, nor, even, with the use of the vernacular. What traditionalists object to is the manner in which, through the provision of a carefully selected series of options, it is possible to celebrate Mass in a manner to which even the most extreme Protestant would make little exception. This charge I have substantiated, with full documentation, in my pamphlet *Changes in the Mass*, which first appeared in the form of two articles in *Christian Order* for November and December, 1974. The pamphlet has achieved a circulation of tens of thousands. No single proponent of the contemporary liturgical reform has been able to detect in it — let alone point out to myself — a single error of fact or interpretation. I am more than willing that my pamphlet should be put side by side with Mgr. Leonard's and that fair-minded readers should be allowed to draw their own conclusions from a comparison of the two.

As an example of what can only be described as the many inaccuracies of Mgr. Leonard's pamphlet, it is worth citing his claim that Protestant observers did not influence the format of the New Mass. "This is not true", Mgr. Leonard claims with regard to the allegation that "non-Catholics played an active part in the reform". This should be contrasted, however, with the statement of Cardinal Baum, America's leading ecumenist, as reported in *The Detroit News* for June 27th, 1967, while the New Mass was still being composed: "They are not simply there as observers, but as consultants as well, and they participate fully in the discussions of Catholic liturgical renewal. It wouldn't mean much if they just listened, but they contribute".

As an illustration of the lack of scholarship which characterises the pamphlet the following statement is, unfortunately, only too typical. In an attempt to give the impression that the current reform of the Mass is just one of a series that have taken place since Pope St. Pius V published his Missal in 1570, Mgr. Leonard tells us that: "In fact, the 1570 Missal of Pope Pius V was revised by Pope Clement VIII in 1604. It was revised again by Pope Urban VIII in 1634. Pope Pius X introduced quite substantial changes into the Missal in 1911". To deal with the last point first; the "quite

substantial changes" introduced by Pope Pius X involved nothing more than modifications in the musical notation. He did not change one word in the Missal. As for the revisions of Urban VIII and Clement VIII; their concern was with the fact that, due to the carelessness of some printers, there had been a number of deviations from the original format of the Missal of Pope St. Pius V. Where these Popes allowed any modifications it concerned only the Latin text of the scriptural readings or the rubrics. A quotation from the Brief of Pope Clement VIII will provide a useful insight into the nature of the "authoritative information" purveyed by the C.I.O.:

"Pope Pius V of happy memory undertook, in accordance with the decrees of the Council of Trent, to bring the Roman Missal into conformity with the old and purer pattern and to have it printed in Rome. Although he very severely forbade under many penalties that anything should be added to it or that anything for any reason be removed from it, nevertheless, in the course of time, it has come to pass that, through the rashness and boldness of the printers or of others, many errors have crept into the Missals which have been produced in recent years . . . Having considered these innovations, in Our pastoral solicitude which induces us to earnestly protect and preserve in everything and especially in the sacred rites of the Church the best and old norm, We have ordered in the first place that the above mentioned printed Missals, so corrupted, be banned and declared null and void and that their use be disallowed in the celebration of the Mass, unless they be entirely and in everything emended according to the original text published under Pius V."

Mgr. Leonard claims also that "The reform undertaken by Pope Paul VI is parallel with the case of his predecessor, Pope Pius V." This would not appear to be true, as will be clear, I think, to anyone who reads the chapter dealing with the reform of Pope St. Pius V in my book, *Cranmer's Godly Order* <sup>(1)</sup>. There he will see that the parallel reform to the

Published in July, 1976 and sold out in November of that year. Inquiries concerning possibly available copies and possible reprint should be made to the Author at address given in footnote to this review. — Editor.

New Mass of 1969 is not that of Pope St. Pius V, which was simply a codification of the existing Roman Rite, but, rather, that of Thomas Cranmer's rite of 1549. If the prayers removed from the Mass by Cranmer are compared with those removed by Archbishop Bugnini and his Protestant advisers; and if, these being removed, the New Mass (particularly when using Penitential Rite II and Eucharistic Prayer II) is compared with Cranmer's production, the parallel between the two will be recognised as a great deal more than exceedingly alarming. This is a statement of fact and, unlike Mgr. Leonard, I am perfectly willing to substantiate it further if requested.

A final point — Archbishop Lefebvre's detractors frequently accuse him of rejecting or defying a General Council of the Church. Such a claim requires a great deal of clarification before it can be proved true or false. It is claimed, for example, that Msgr. Lefebvre has denied that Vatican II really was a General Council; that its documents were approved by a majority of the Council Fathers and confirmed and promulgated by the Pope. What Archbishop Lefebvre has claimed in fact is that the reforms imposed in the name of the Council constitute an inexcusable breach with Tradition and are destroying the Church. He insists further that the seeds of this process of self-destruction can be found within the Council itself. If what he claims is true, then he is right to reject the post-conciliar reforms and to urge the Faithful to do so: indeed, it would be his duty in conscience to take this step even if it meant, as it has done, that he should decline to accept the clearly expressed wishes of the Pope. Please note that I have said, "If what he claims is true . . ." It is not my purpose here — and it cannot be — to argue whether it is true or not. What I do argue is that a prelate, like Msgr. Lefebvre, who has rendered the Church outstanding service is, at the very least, entitled to have his case presented fairly and considered seriously. Mgr. Leonard, I am afraid, has failed conspicuously to do this in the pamphlet under review. This provides yet another instance of a most interesting fact; viz., that Archbishop Lefebvre's critics appear never to dare to present his case factually and fairly or to refute it with reasoned and documented arguments and evidence. Their conspicuous failure here — of which this somewhat pathetic pamphlet is yet another



example — is doing a great deal at the present time to convince fair-minded Catholics — of whom there are very many more than perhaps Mgr. Leonard realises — that the Archbishop's case must be a very strong one indeed. His critics, in fact, are condemning themselves out of their own mouths.

Michael Davies.

**P.S.** The Author of this review will be pleased to send details of any of the publications mentioned in this pamphlet upon receipt of a stamped and addressed envelope, which should be sent to him directly at 46, Blacklands Road, London, SE6 3AF. Particularly informative are the publications put out by *Approaches* concerning the case of Archbishop Lefebvre.

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## Abortion

In Hitler's black and bloody land  
Six million unbaptised are slain;  
By brutish soldiers' bloody hand,  
In order to the race sustain.

In England's green and pleasant land  
A million unbaptised are slain;  
By British surgeons' bloody hand,  
In order to the race restrain.

In Hitler's black and bloody land  
The mothers for their babies grieve  
In England's green and pleasant land  
The mothers laugh, and reconceive.

From *Rhymed Reflections of a Common Catholic* by David Read; Beta Publications (Highbury Studios, Swan Yard London N1 15D); 50p. (post free). To be reviewed. Highly recommended.